

The Satanic Bible

50th Anniversary ReVision

- by -

Michael A. Aquino, Ph.D.

Magister Templi IV^o-II^o
Church of Satan <1975 CE

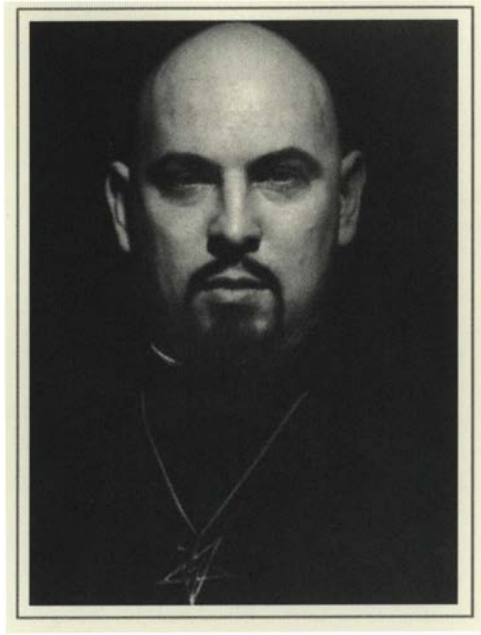
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Dedicated to my Devil-Father



Anton Szandor LaVey
Magus V° and High Priest
The Church of Satan



Foreword

- by Satan

What is, or should be, a “bible”?

A collection of fantasies to impress, entice, seduce, threaten, terrify? It would seem so from the many scattered about this world.

Not so this one. My Bible is, one might say, a sacred gateway: to the discovery of oneself and one's powers and prerogatives in both the physical and metaphysical realms of conscious existence. It is a tool, a key, the very Grail awaiting the awakened, purified, and consecrated in the Castle of the Seven Stars.

And like the Grail it cannot be seen by those not so disposed and determined. They will pass it blithely by, as the very last and least tome in any library.

But you have noticed, taken up, opened, and are now perusing it. Whether you yet suspect it or not, you have thus commenced a personal Rite of Passage, an adventure into a universe - indeed many universes - beyond the one you think you know. To discover also your own self, your “soul” if you will. And as with those universes, it is far greater than you assume when confined to the pedantic of physics, the seeming security of your animal senses.

And so who am I? The “Satan” of this book, certainly: a book and a name aligned to your culture, idiom, and associations. Were it otherwise. were you elsewhere or of another time. I might be known by any number of other names, from the Egyptian Set to the Northern Odin or the Aztec Quetzalcoatl.

But for you, here, now, I am Satan. You may think you know who this is, but until you have read my Bible you really don’t. So welcome to my house: Enter freely and of your own will. As one of your poets so presciently reflected:

We shall not cease from exploration,
And the end of all our exploring
Will be to arrive where we started
And know the place for the first time.

Through the unknown, unremembered gate
When the last of Earth left to discover
Is that which was the beginning;
At the source of the longest river
The voice of the hidden waterfall
And the children in the apple-tree.¹

So let’s go climb some trees together, and perhaps meet God. No, not the old, grouchy one of the Hebrews, but a friendly, fascinating, occasionally funny one, who’s staring at you right now.

Over there. In the mirror.

Satan

¹ Eliot, T.S., Little Gidding (1942).



Michael A. Aquino

Preface

A. ReVision Golden Jubilee

Before the ink was dry on Anton LaVey's original *Satanic Bible* (1968), it was already obsolete within the rapidly-evolving Church of Satan, as no one knew better than the author.

When three years later he asked me to write a new Introduction for the book's 1972 hardcover & paperback editions, he was adamant that this was just preliminary to a complete revision.

But, as recounted below, he never got to it, and twenty years ago in 1997 CE he set aside his material body, making his own revision possible only by *séance*, which neither conventional publishing nor the Internet has sufficiently advanced to accommodate.²

² Not to mention terrifying stenographers.

And my own dalliance here will soon dissolve as well; so if Anton's Devil-Son³ doesn't do this now, no one will.

If the *Satanic Bible* weren't worth a damn any more except as an incidental cash-goat for its profiteers, the most merciful thing to do would be to let it continue to fade away into obscurity: a quaint relic of an equally-quaint aberration in 20th-Century American counterculture.

But, you see, it **does** happen to be worth something: indeed rather "more than the sum of its parts". Because it hallmarked a door into a previously inexplicit aspect of human existence. It was a statement, an affirmation not just that humanity is an intelligent phenomenon of nature, but that there is something **beyond** the "natural" in this attribute.

Philosophers as dissimilar as H.P. Lovecraft⁴, Eric Hoffer⁵, Paul Kantner⁶, and Arthur C. Clarke⁷ have glimpsed this door; and it was no secret whatever to the ancient Egyptians⁸. But in the sterile

³ "I have just had a talk with the Man downstairs, who informs me that I should take my Devil-Son aside for a few moments and discuss certain machinations of the human jungle ..." - Letter, Anton LaVey to M.A. Aquino, June 2, 1973.

⁴ Cf. Correspondence with Emil Petaja in *Selected Letters of H.P. Lovecraft, Volume V*. Sauk City: Arkham House, 1976.

⁵ Cf. "The Unnaturalness of Human Nature" in *The Ordeal of Change*, 1968.

⁶ Kantner, Paul, *Planet Earth Rock & Roll Orchestra*. San Francisco: Little Dragon, 2003.

⁷ Cf. *Childhood's End* (1953) and [with Stanley Kubrick] *2001: A Space Odyssey* (1968).

⁸ Cf. M.A. Aquino, *MindStar* (2016, 2018).

timidity of modern intellectualism, Anton LaVey was the first to step through it, and the *Satanic Bible* was his footprint. Indeed, had it contained nothing but blank pages, its title on the cover alone would have sufficed to pull down the Samson's temple of sanctimony epitomized not only by the Hebrew *Torah* ("Old Testament") but its cluster of clones: *Koran*, *Book of Mormon*, "New Testament", *ad tedium*. A "bible" is supposed to define, and thus imprison the reader in "reality": in all these cases "nature". But a "bible" for Something Else?

As I daresay my DevilDad would approve, this ReVision retains only the "conceptual flow" of its predecessor: its first four "books" named in honor of that 19th-Century occult classic *Abra=Melin's*⁹ "four crown princes of Hell": Satan, Lucifer, Belial, Leviathan.¹⁰

"Satan" is a dramatic introduction to that personage. In the original, at which time no satisfactory epic was available, Anton chose to do this indirectly, through an intensely anti-Judæo/Christian diatribe that could be dramatically, if not strictly attributed to the Devil.

"Lucifer" consists of essays outlining the cosmology and philosophy of the Age & Church of Satan. In the original these collected and reprinted the pre-*Bible* "rainbow sheets" (handouts so-called

⁹ Mathers, Samuel L. MacGregor (Trans.), *The Book of the Sacred Magic of Abra=Melin, the Mage*. New York: de Lawrence, 1932.

¹⁰ Yes, both Anton & I are well-aware that in certain traditions "Satan" & "Lucifer" are post/pre-"Fall" identical, that Belial & Leviathan were Hebraic corruptions of the rival [to their god El] Canaanite gods Baal & Lotan. Neither was inherently "Satanic"; Job's nemefish's name just decorates the Bessy-Baphomet because "Satan" in Hebrew has only four letters.

because they were mimeographed on brightly-colored paper) of the fledgling Church). Anton wrote these in the vernacular of Haight/Ashbury San Francisco as his lecture-audiences of the day could understand without taxing their brains. Their present replacements unflinchingly address the more complex issues raised by the same sequence of topics; unfortunately readers' brains can now expect some taxation.

Humans come to a religious institution because they want to get in touch with the god(s) in question: at least to find out what they want so as not to anger them, but perhaps also to get on their good side and get blessed rather than beaten. The Church of Satan was different in that it introduced adherents to the tools of its god - something called Black Magic - enabling them to bless themselves [and perhaps beat on others].

So the third book, "Belial" is a primer on what Black Magic is, and how to begin using it. For this the original offered three basic/simple examples - lust, curse, and compassion - assuming that at the most elementary level of each the practitioner would learn enough to get his/her feet wet, after which more detailed instruction within the Church's activities and publications might be appropriate.

There is of course no such Church anymore, so this "Belial" examines the methodology & machinery of Black Magic more comprehensively, but still short of "providing matches for children to play with fire". Practical proficiency in Black Magic requires not just expertise in operations, but even more importantly the most rigorous and conscientious ethics governing them.

Finally from the original edition, "Leviathan" discusses one of the most elegant and elaborate

vehicles of self-explorative, or “Greater” Black Magic: the “Enochian Keys” or “- Calls” of the Elizabethan mystic and magician Dr. John Dee.

What until now no one outside the original Church, and even very few within it knew is that Anton LaVey, realizing the power of this instrument, simply did not trust the mere purchaser of a mass-market paperback to use it responsibly. Thus he presented the Keys, already substantially corrupted by a succession of miscopyings and arbitrary syllables, as stand-alone invocations of various LBM ritual working themes. Thus the *Satanic Bible* Keys served little more purpose than to lend a dash of mysterious mumbo-jumbo to otherwise prosaic proceedings - much the same as surrounding the Bessy-Baphomet with five Hebrew letters gave it an ominous glamor that “S-A-T-A-N” would not have.

The Keys in this ReVision are directly from the British Museum microfilm of John Dee’s original manuscript, and the English translations the result of a succession of GBM workings drawing upon both Dee’s own writings on use of the Keys¹¹ and Aleister Crowley’s original manuscripts of his *Liber 418* workings with them in Mexico and Algeria.¹²

Most readers will probably not want to subject themselves to the discipline required for activation of the Keys; but for those who do, judicious attention to the “Lucifer” and “Belial” guidance

¹¹ Cf. Deacon, Richard, *John Dee*. London: Frederick Muller Ltd., 1968.

Casaubon, Meric., *A True and Faithful Relation of What Passed for Many Yeers Between Dr. John Dee and Some Spirits*. London: Askin Publishers, 1974.

¹² Crowley’s original *Liber 418* manuscripts, with extensive marginalia not included elsewhere, are in the Special Collections of the University of Texas Library, Austin.

herein will probably keep you safe from Choronzon's clutches.

This edition adds a fifth "book": YANKEE ROSE. Browsers through the original were invariably caught up short when reaching its last page, finding thereupon nothing but this enigmatic inscription. While it is "decoded" herein, of greater importance is what it connotes concerning the geographical and emotional atmospheres in which something like the *Satanic Bible* could come to be written. One simply couldn't concoct it in Miami Beach or the Rocky Mountains. Mary Shelley needed the gloom of Lord Byron's manor on Lake Geneva to conceive *Frankenstein*, and Anton LaVey the dæmonic decadence of not just his Black House, but its city and surroundings as well: an Odyssey that began at a fog-shrouded nightclub and reached its zenith on the North Solstice nine years later.

Is this ReVision intended to replace or overshadow Anton LaVey's original? Of course not: With all its lacunæ it exudes the charismatic charm of its creator, who had a way with words as well as the Wurlitzer. But he and I both saw the book's unrealized potential, and that is what this celebratory commemoration seeks to realize.

B. Before the *Bible*: Monograph & "Rainbow Sheets"

If you were curious, courageous, and foolhardy enough to make enquiry to the [shudder!] Church of **Satan** 1966-8, your mailbox soon smoldered with this cheerful response, accompanied by a 12-page mimeographed monograph of a pre-"Belial" tutorial in [gasp!] **Black Magic**, and a rainbow-colored assortment of Devilish diatribes destined for a less-

kaleidoscopic future as the “Lucifer” essays of the subsequent *Bible*:

Enclosed is the information which you have requested. Thank you for your interest, and congratulations on having the courage to seek the truth about Satanism.

After reading the information on Satanism, you may feel that it is the religion for which you have been searching, or possibly the one you have been practicing in an “underground” way for years. If you wish to join the Church of Satan, please fill out the enclosed questionnaire and send it along with your initiation fee of \$13, and you will become a part of the most exciting concept in religion in the world today.

Upon receipt of your completed questionnaire and initiation fee, you will receive the following:

- 1 - Lifetime membership in the Church of Satan.
(There are no periodic dues; your initial fee is the only payment you make for lifetime membership.)
- 2 - A suitably inscribed membership card of a striking appearance.
- 3 - Complete instructions for performing authentic Satanic rituals (see enclosed paper for full description).
- 4 - A list (revised bimonthly) of other members with whom you may communicate. This list includes not only names, addresses, and phone numbers, but also marital status, age, sex, and interests of each member listed.
- 5 - Past newsletters containing pertinent information for all Satanists as well as announcements of scheduled press coverage.
- 6 - A reading list of readily obtainable books and/or articles on Satanism and related subjects.
(This list will have bimonthly additions.)

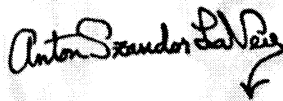
As a member of the Church of Satan, you will have the opportunity to:

- 1 - Overcome any obstacle through the ability to control people and events.
- 2 - Embark on a series of studies unlike any other correspondence course ever offered to students of Satanic science. (This course is offered only to members of the Church of Satan. The material it contains is not the hackneyed lore usually found in readily available books and journals on witchcraft and Satanism. The Satanic Study Course consists of twenty separate essays covering all aspects of the Satanic religion. A complete list of topics and a full description of the course will be sent to all new members.)
- 3 - Study for the Satanic Priesthood. (Full details will be sent to new members.)

The Church of Satan has become a legend in an incredibly short period of time. There is good reason for this. It is because Satanism makes sense but still realizes man's need for good, honest emotion.

We Satanists are winners - not losers! The die has been cast. The Satanic Age is upon us; look around you and you'll see! What we already are is what other religions are feebly pussyfooting around in attempts to become. Join us and be a part of history! I would be happy to hear from you in the near future.

Most sincerely,

A handwritten signature in black ink that reads "Anton Szandor LaVey". The signature is stylized with a large, sweeping 'A' and a long, trailing 'y' that ends in a small arrow pointing downwards.

Anton Szandor LaVey
High Priest

Plus from the Monograph you learned that at services you got a live nude lady as the altar instead

of a 2,000-year-old corpse on a torture machine. What do you **want** for \$13?

C. Blasphemous Book!

As 1968 drew to a close, Roman Polanski's film of Ira Levin's *Rosemary's Baby* had become the latest Hollywood sensation, and the fact that there happened to be a very **real** Church of Satan in San Francisco came to the attention of Avon Books editor Peter Mayer, who saw a market for a "bible" of this Bay Area Blasphemy. Could Anton send him a suitable manuscript?

"I pounded out the *Satanic Bible* on a \$29 typewriter," recalled Diane. "I edited it and added to it."¹³

As even a revised and re-sectioned Monograph, together with expanded rainbow-sheet essays, didn't meet Avon's volume requirements, Anton added the "Ragnar Redbeard" tract and his own adaptation of Aleister Crowley's *Equinox* version of the Enochian Keys to solve the problem.

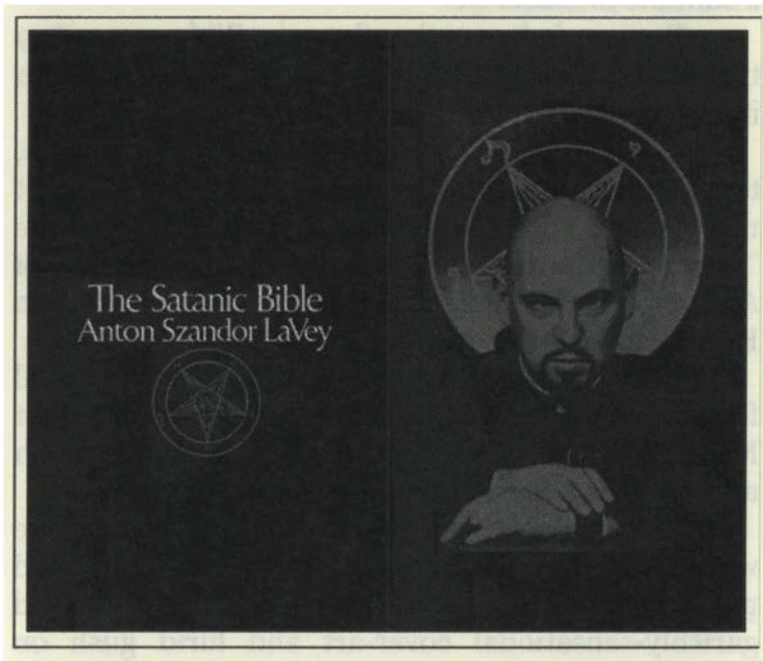
There wasn't time to worry about the usual formalities of nonfictional book structuring, but Mayer liked the "free-form" arrangement, which added to the book's anarchistic atmosphere.

During the "occult revival" of the 1960s, there was a continuous parade of both hardcover and paperback books seeking to exploit the craze. All had garishly-sensational cover-art and lurid gush on both front and back, establishing them as tabloid trash that wouldn't [and didn't] survive more than a month on a convenience store carousel.

¹³ LaVey, Diane in "What the Devil?", *Globe* newspaper, Boca Raton, Florida, November 1, 1988.

But the *Satanic Bible* was different. In addition to its quietly-outrageous title, it featured only a small, pink (!) Baphomet beneath title & author in unremarkable, white type.

There was no printing on the back cover - just the author pinkly gazing out at you, the Baphomet behind him just happening to lend him horns, while his left hand, fingers casually in the Sign of the Horns, rested beneath his right one sporting an impossibly-large crystalline ring. Both backgrounds were black, but the overprinting on pink gave everything an eerie purpleblack glow:



The æsthetic effect was absolutely stunning. It was a book equally comfortable resting on a ritual-chamber altar or peering insolently from between larger, more expensively-bound, but so drearily

ordinary tomes on even the most *outré* bibliophile's bookshelf.

D. 1972 PreVisions

Burton Wolfe was a close friend of Anton & Diane LaVey from their pre-Church "Magic Circle" days: something of a "Gonzo journalist" in the weird mold of Hunter S. Thompson. In 1968 Anton had asked him to contribute an Introduction for the *Satanic Bible*, and Burton had provided a very serviceable one, straightforwardly explaining Anton, his religion, and his church to the general public.

Perhaps it was Burton's conspicuous effort to court credibility by establishing his detachment, but it began to bother Anton as time went on. It was important to him that he be taken seriously, not showcased as an exotic social zoo exhibit.

By 1971, after the hardcover success of his second book *The Compleat Witch*,¹⁴ he had invited me to contribute an H.P. Lovecraft essay and two Cthulhu Mythos-ceremonies to his forthcoming *The Satanic Rituals*, which I was pleas'd to do.

But this "companion to the *Satanic Bible*" had refocused his attention upon that work, as he wrote to me:

With each succeeding printing of the *Satanic Bible* [with hardcover publication in the offing], the existing introduction by Burton Wolfe becomes more and more obsolete, casual, and inadequate [especially the mealy-mouthed last paragraph!].

In short, I would like you to write a new introduction. I have already spoken with the

¹⁴ LaVey, Anton, *The Compleat Witch, or What To Do When Virtue Fails*. New York: Dodd, Mead & Co., 1970. [Later retitled *The Satanic Witch*.]

Editor of Avon Books about your doing this, and he is quite enthused.

He glanced at the *Diabolicon* while he was in S.F. earlier this week, and is especially taken with my plan for getting it into print as per our discussion in Chicago.

The new intro for the *Bible* should bear your name if possible, but if not you may use a pseudonym.

The biographical sketch of myself should be basically the same, but in your own words, of course.

Less space should be devoted to the types of rituals we were doing (psychodrama, etc.), and more emphasis should be placed on what is happening now: how we have become a force to be reckoned with, our organizational maturity, the various levels of involvement, our magical influence in the world outside the Church, our growing acceptance and legitimacy, our elitist principles, our seemingly paradoxical support of law and order and refutation of the drug scene, our objectivistic outlook while placing great emphasis on ritual and ceremony of the most secret nature - in short, a projection of enough awesomeness to thrill and scare the reader, yet not allow him any avenue to which, as a "red-blooded, law-abiding American", he could possibly object!

Because of your writing ability, combined with your PSYOP training, I feel that you alone could do the right job. It appears that the *Satanic Bible* is going to be around for a long, long time, and I want you to have a hand in it.

The *Diabolicon* can either be re-set in available text-type print or photo-offset from your original hand printing. It has been decided that it should definitely be presented as *apocrypha*, *a la* the *Necronomicon* or *Book of Mormon*. I will present it as having passed into my hands, and you will be credited with the transliteration and editing for publication. We envision it as a perfect follow-up for *The Morning of the Magicians* and the *Satanic Bible*.¹⁵

¹⁵ Letter, Anton LaVey to M.A. Aquino, April 1, 1971.

My 1972 Introduction (Appendix #2) was more complex than expected, because it was difficult to write about Satanic philosophy while not intruding into the prominence and thrust of the book itself. Furthermore, in my zealously to write a truly enduring and profoundly sophisticated piece, I plunged into language so abstract and academic that I daresay some readers had a rather difficult time understanding it.

But I would never have the chance to redo it, unless of course **this entire book** is a sort of *meta-Introduction*!

E. 1975-2018: NonSatanic NonBible

The authenticity of the *Satanic Bible*, as indeed that of the Church of Satan itself, rested upon acknowledgment of and allegiance to Satan - not as a mere symbol or metaphor, but a real, sentient being. Otherwise both the Church and the *Bible* would have been nothing more than deceptive fictions of meaningless “priesthoods”, play-acting rituals, and invocations to thin air.

During 1966-75 this sincerity, and therefore authenticity was never in the slightest doubt. Indeed its contrast to the hypocrisy, the tacit phoniness of conventional religion, was a point of especial pride among Satanists, most vehemently Satan’s High Priest concerning pretenders & poseurs:

They play at the games which caused our forebears to be slaughtered and tortured as agents of Satan.

And what do they do, now that it is safe to use His Great Infernal Name? **They deny him!**

They have the very opportunity to cast the very creed of defamation, which killed their brothers and sisters of the past - cast that creed

before the world in triumphant mockery of its age of unreason!

But **no!** They do not thrust the bifid barb of Satan aloft and shout: "He has triumphed!"

His Art and Works which brought men to the rack and thumbscrew can now be learned in safety.

But **no!** He is **denied!** Denied by those who cry up His Art and ply His Work!

Satan's Name will not be denied! Let no man shun or mock His Name who plays His winning game - or Despair, Depletion, and Destruction await!¹⁶

Tragically, however, that's exactly what Anton himself did in 1975, to the stunned surprise and shock of the Church:¹⁷ "The titles 'Infernal Empire', 'Exarch of Hell', etc. are symbolic, not literal."¹⁸

Where the *Satanic Bible* was concerned, this *de facto* invalidated the Books of Satan, Belial, & Leviathan, and the metaphysical contents of Lucifer, reducing the book to the secular social criticisms in those essays. It was no longer a bible, e.g. a supernatural religious statement, but a work of occult fiction.

But this didn't matter, because the Church of Satan had simultaneously ceased to be a religious institution. Religious Satanists resigned to found the Temple of Set, while individuals who remained were those with no interest in rituals or sacred texts, but just in Anton's 1940s *noir*-nostalgic image and lifestyle. A new Burton Wolfe Introduction appeared

¹⁶ LaVey, Anton in *Cloven Hoof*, March 1970, page #2.

¹⁷ These events are detailed & documented, and speculation concerning their pressures & causes offered in my *The Church of Satan* (2013).

¹⁸ LaVey, Anton, June 20, 1975.

in 1976 to restore his original picture of a skilled con-artist and his colorful social impact.

During 1966-75 the legal status of the Church of Satan had never been of concern beyond Anton and Diane LaVey. In 1971 Anton had incorporated it in California as a nonprofit church,¹⁹ but to my knowledge there are no corporate records or tax-filings²⁰ that it ever functioned as such.

In 1988 Diane swore under oath that the Church had been operated as her and Anton's business partnership, never the corporation, and that following 1986 Anton had taken total control of the partnership.²¹ In his sworn response Anton denied such partnership; neither mentioned the corporation.²² The court found the Church to be a partnership and ordered it dissolved:

A receiver will be appointed by the court, at defendant's expense, to prepare an accounting and inventory of all partnership assets, and upon completion of such accounting a dissolution of the

¹⁹ Articles of Incorporation, Church of Satan, Filed 9/20/1971, California Secretary of State.

²⁰ On 9/16/1971 a California tax-exemption was issued for the Church, conditional upon a federal exemption. When this was not granted, the California exemption was revoked in 1973. It was reapplied for in 1975, then revoked again in 1985. Thereafter the "church" has claimed that it qualifies for exemption but refuses it on principle!

²¹ Superior Court of the State of California, City & County of San Francisco, First Amended Complaint, Hegarty v LaVey, Case #891863, 12/7/1988.

²² *Ibid.*, Answer, Anton LaVey, 6/1/1989.

partnership will occur and all partnership assets will be divided 50-50 between the parties.²³

Hence any personal/for-profit business using the name “Church of Satan” has no legal connection to the 1966-1975 religious institution of that name.

Reportedly Anton willed his copyrights and book-ownerships to his live-in companion at the time of his 1997 death, Sharon Densley, who in 2001 designated Peter H. Gilmore “high priest” of a “Church of Satan” New York atheist business venture. In 2005 Gilmore, now styling himself a “Magus”, replaced the 1976 Wolfe Introduction with his own.

Otherwise the *Satanic Bible* has remained unchanged since 1976, when the “Inspirations” page was permanently deleted.

F. Like Grandfather, Like Grandson

This Preface would not be complete without a very special acknowledgment and appreciation:

Occasionally over the decades since 1972, I would make notes to myself about eventual updates to the *Satanic Bible* - originally against a time when Anton might decide to undertake that project, but after 1975 as well, on the possibility that an eventual reconciliation might occur and the book project be revived.

I never mentioned this “hobby” to anyone, well aware that most acquaintances had a less-charitable opinion of Anton than mine.

After Anton’s bodily death in 1997, the “hobby” also died. Until 2018, when I happened to mention

²³ *Ibid.*, Judge Marie-Victoire, Ollie, Supplemental order after trial, Case #891863, 10/28/1991.

it to Anton's grandson by his daughter Zeena, Stanton Zaharoff LaVey.

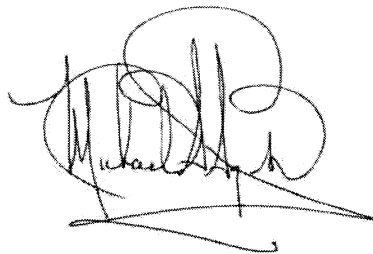
Stanton and I had corresponded occasionally; he had read my *Church of Satan* history and was intensely interested in his grandfather and his works. He asked if he might see some of my notes, so I sent him a sample. After reading them, he encouraged the project. "If you can't update my grandfather's book, just do a completely new one."

Intriguingly Stanton had a point. A book title cannot be copyrighted, nor would there be any other grounds for objection if the subtitle, author, and contents are all different. What initially sounded like madness coalesced into a very real possibility. So like that other mad Baron, Frankenstein, I began stitching things together to see what might sit up on the table. I sent progressive drafts to Stanton and his grandmother Diane for their information and comments as the body began to take shape.

And now:

"It's alive ... It's **alive!**"

Rege Satanas!



San Francisco
North Solstice LIII ÆS



Introduction

- by Lady Diane LaVey
High Priestess
Church of Satan

July 10, 2018 CE²⁴

*Michael's audacity is breathtaking.*²⁵

²⁴ The High Priestess' birthday.

²⁵ "De l'audace, encore de l'audace, toujours de l'audace et la Patrie sera sauvée!" - Georges Danton. Speech, Assemblée législative, Paris, 9/2/1792, reported in *Le Moniteur* 9/4/1792.



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Anton LaVey Inspirations²⁶

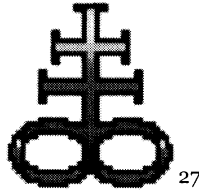
To:

Bernadino Nogara, who knew the value of money
Karl Haushofer, a teacher without a classroom
Rasputin, who knew the magic of a child
Sir Basil Zaharoff, a gentleman
Cagliostro, a rogue
Barnabas Saul, the link with Mount Lalesh
Ragnar Redbeard, whose might is right
William Mortensen, who looked ... and saw
Hans Brick, who knows the law
Max Reinhardt, a builder of dreams
Orrin Klapp, the walking man
Fritz Lang, who made moving blueprints
Friedrich Nietzsche, a realist
William Claude Dukinfield, who saved me a journey to Tibet
Phineas Taylor Barnum, another great guru
Hans Poelzig, who knew all the angles
Reginald Marsh, a great artist
Wilhelm Reich, who knew more than cabinet-making
Mark Twain, a very brave man

And to:

Howard Hughes, James Moody, Marcello Truzzi, Adrian-
Claude Frazier, Marilyn Monroe, Wesley Mather, William
Lindsay Gresham, Hugo Zacchini, Jayne Mansfield, Frederick
Goerner, C.Huntley, Nathaniel West, Horatio Alger, Robert
Ervin Howard,
George Orwell, Howard Phillips Lovecraft, Tuesday Weld, H.G.
Wells, Sister Marie Koven, Harry Houdini, Togare, and the
Nine Unknown Men.

²⁶ For readability an elaboration of these identifications appears as Appendix #1.



Indulgence in Brimstone²⁸

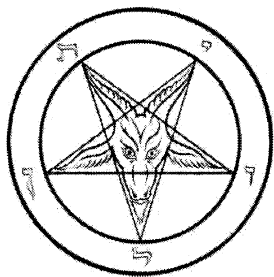
1. *Indulgence* establishes life, as abstinence death.²⁹
2. *Indulgence* in the present realizes the future.
3. *Indulgence* is quickened by truth, stricken by falsehood.

²⁷ Brimstone (sulfur), whose alchemical symbol Anton LaVey placed above his “Nine Satanic Statements”, was valued in ancient Egypt, Greece, & China for medicine, fumigation, & bleaching. It was also associated with volcanos because of its volatility and odor, hence seems apt for this “page of purification”.

²⁸ This “litany of *Indulgence*” thematically reflects and supersedes Anton’s “Nine Satanic Statements” condensing of John Galt’s speech defending selfishness in Ayn Rand’s *Atlas Shrugged* (1957). *Indulgence* clearly elicits far nobler, indeed divine qualities in the Satanist.

²⁹ In Western initiation the degree V° or grade (9)=[2] of Magus/Maga is characterized by the Utterance or promulgation of an evolutionary magical principle. The Word of the Age of Satan was *Indulgence*, and its Formula *Indulgence Instead of Abstinence*.

4. *Indulgence* is nourished by love, generosity, and benevolence: but only when so appreciated and recompensed.
5. *Indulgence* in the excitement of creation finds its balance in the annihilation of destruction.
6. *Indulgence* is the Fountain of Life, but forbidden to those who seek only to consume life.
7. *Indulgence* within Nature through a form of that Nature is a gift of the Natural and the NonNatural, that you may Become both.
8. *Indulgence* for its own pleasure is a sacrament.
9. *Indulgence* is ever beset by the death-worshipful who would kill whatever they fear: Beware!



I
Satan
Gloria Ignis



Backstory: Ascent of the Diabolicon

Who was Satan? Where and why did he exist? And what was his interest in, and motives concerning humankind?

In 1970 we were five years into the Age of Satan, and even his Church didn't seem to have a clear answer.

In the *Satanic Bible* Anton LaVey addressed this question only briefly and functionally:

Satan represents opposition to all religions which serve to frustrate and condemn man for his natural instincts.³⁰

This left undescribed the personage himself, as was also the case with the *Bible's* introductory "Book of Satan", an Ayn-Randian diatribe of anarchistic selfishness, culminating in sarcastic mockery of Jesus Christ's Sermon on the Mount Beatitudes.³¹

³⁰ LaVey, Anton Szandor, *The Satanic Bible*. New York: Avon Books, 1969, page #55.

³¹ In the 1980s the "Book of Satan" was discovered to be the 1890 tract "Might is Right" by "Ragnar Redbeard" (British novelist Arthur Desmond). "Redbeard" is included in Anton's "Inspirations" but not credited with the "Book of Satan".

In literature, art, and more recently the movies, the Devil is at best a disgruntled antihero, at worst the quintessence of evil. From Dante Alighieri to William Blake, Hieronymus Bosch to Walt Disney, *The Devil Rides Out* to *The Exorcist*, Satan is reprehensible. Only in Clark Ashton Smith's poems "Satan Unrepentant" and "A Vision of Lucifer" is this replaced by tragic grandeur, but still shy of the personality of the Archfiend himself, not to mention his interest in and opinion of humankind. When coaxed to comment, as in Mark Twain's *Letters to the Earth* and Taylor Caldwell's *Dialogues with the Devil*, his lack of enthusiasm for God's Edenic experiment is painfully palpable.

The one conspicuous exception was John Milton's epic *Paradise Lost*, in which both the Angelic War in Heaven and its Eden aftermath are recounted with remarkable empathy, if not outright sympathy: an artistic eccentricity all the more surprising for the theological turbulence of its time.

17th-Century Britain was caught not just between the Catholic/Protestant discord of the Reformation, but the continuing shocks of rediscovered pre-Christian classicism and the Interregnum of the Commonwealth of Oliver Cromwell shortly before *Paradise Lost* was first published in 1667.

John Milton (1608-74) was a passionate Protestant who regarded England as the new Israel and Cromwell its Moses, so following the Restoration attended no church services for the rest of his life, nor formally affiliated with any sect.

Two months after joining the Church of Satan in April 1969, I was assigned as an Army Lieutenant to a Special Operations tour in Southeast Asia.

Thinking to read up on the Boss during any “respite”, I packed a paperback of *Paradise Lost*.

As much as I admired Milton’s sensitivity and subtlety, however, I was annoyed at the epic’s ever-present, if *pro forma* bias. The die was loaded against Satan; he might put up a gallant fight, but in the end he was doomed to defeat.

It was not so much that I wanted to see him triumph. Rather I felt that his power and position were equal to God’s if not more potent, and I longed to see a contest that would more accurately represent the struggle between the Powers of Darkness and those of Light.

In early 1970 I took pen in hand and, during the moments when I was not occupied with military responsibilities,³² I began to write a restatement of certain themes from the poem.

It was hardly an “ivory tower” meditation. I wrote in old, bombed-out buildings dating from the French occupation, in helicopters, in tents, and in the midst of underbrush in the “Iron Triangle” and “Trapezoid” fire zones, on whatever happened to be handy: the backs of forms & maps & PSYOP posters.

Interruptions were frequent: Part of what Beelzebub had related to me was blown to bits by an incoming mortar-round or rocket.³³

By mid-March 1970 the *Diabolicon*, as it wanted to be titled, was finally complete. I recopied

³² At that time I was a Psychological Operations (PSYOP) HA (Command & Control) Team Leader, responsible for direct & subordinate-team ground, & USAF aerial support to the 1st Infantry Division, the 5th Special Forces Group, and Civil Operations & Revolutionary Development Support (CORDS) [CIA] in the III Corps Tactical Zone, and occasionally into Cambodia. So “respite” were rare!

³³ Reconstructed later from unobliterated notes.

it onto respectable, non-rotting paper and mailed it to San Francisco. Shortly thereafter a letter came from Anton:

I received the *Diabolicon* safely. It is indeed a work which will have a lasting impact. It is done in an ageless manner and with complete awareness.

So impressed am I that I have selected passages from it for my own personal reading in this evening's ceremony, which pays homage to the writings of the Satanic Masters of the past, such as Machiavelli, Nietzsche, Twain, Hobbes, etc., who will be portrayed by members of my Council reading their respective works.

This will be the first exposure to your work, outside of my wife and Reverend Ferro, and I am certain the reaction will be as I expect it to be.

You have my sincere gratitude for the fine gift you have so graciously bestowed upon us, and you may be assured that it will assume a meaningful place in the Order.

When you return to San Francisco in June, I look forward to spending as much time as possible with you, as there is much I have to impart concerning your future role in the Church of Satan.³⁴

This was followed two days later by a letter from the aforementioned Reverend Ferro:³⁵

*The High Priest has graciously
decided to comply with your expressed*

³⁴ Letter, Anton LaVey to M.A. Aquino, March 27, 1970.

³⁵ Dr. John A. Ferro, in addition to being the executive Satanic Priest at the Central Grotto, was a Professor of History at the [Jesuit] University of San Francisco. As much an 18th-Century avatar as H.P. Lovecraft, he corresponded only on laid paper using a proper quill pen, graciously if painfully tolerating the rest of us for our typewritten vulgarity. In person he resembled a young, elegant James Mason.

desire and will ordain you to the Satanic Priesthood this next June.

However, it is his wish that you be elevated to that office in a private ritual prior to your presentation to the members of the Council of the Order of the Trapezoid. The reasons for this decision will be made known to you in due time.

We do wish you to complete the usual test for aspirants to the Priesthood, but merely as a formality.

The nature, execution, and mode of delivery of your manuscript so exemplified every quality to be desired in a Priest of Satan that it has been decreed that there be no further delay in your ordination save that necessitated by the time that must elapse before you may present yourself to the High Priest.

This too fits well into the magical plans and workings of the High Priest, and it will afford you an opportunity to prepare yourself for the event and to experience that intensity which only elated anticipation can produce.

The ceremony will be as awesome as any public ordination, indeed more so by the nature of its exclusiveness and secrecy.³⁶

Throughout the remaining five years of the metaphysical Church, the *Diabolicon* was reserved for internal ceremonies, such as that of Ordination to the Priesthood of Mendes (Appendix #3).

As both an introduction to the metaphysical Satan and his Court, and an explanation for the

³⁶ Letter, John Ferro to M.A. Aquino, March 29, 1970.

existence and challenge of the Church of Satan in keeping with the initiatory and evolutionary implications of *Indulgence*, the *Diabolicon* seems an appropriate gateway and welcome to the Magic and Mysteries awaiting within the *Satanic Bible*.



I: Satan ArchDaimon

Hail, Man! The mysteries that are thy heritage shall now be proclaimed, but learn first the history of thy conception and creation amidst the eternal Cosmos. For as the Universe itself be infinite, so art thou a true creature of infinity incarnate, and the ascension of man shall herald the final triumph of immortal Will.

Let thy eyes be touched anew, that thou may perceive the complexity and delicacy of the Universe until thou art fascinated by the dimension of thy true ignorance. As yet hast thou ventured but slightly toward thy destiny, yet more awesome must the challenge appear with just appreciation. But I, Satan, who first brought thee into the light, shall again reveal my power, that man may witness the dawn of the Satanic Age.

Know, then, that throughout the great Cosmos there exists a sublime order, whose nature was determined in eons long past by that singular consciousness of all order which is now called by name God. Consider

well the measure of this achievement, for all that is now behavioral law was then absent, and it was the epoch of Universal chaos. Even time itself was unknown, for this Universal inconsistency was nowhere breached.

And after uncounted ages of this great ferment, a force fused to focus that became God, and this force presumed to effect not the creation of substance and energy - for these transcended this God - but the conformation of all the Universe to a single and supreme order. And not yet is this order absolute, though oft it may have been supposed thus by man in his innocence.

The Earth of man was infused with this divine order, and all that was on Earth came under the force of the order. And upon this Earth, born of cosmic incidence, was that which was to become man, but man no different from the other creatures whose world he shared. Thus was the force of God known upon Earth, and thus was Earth intended to remain for all time.

And yet the force was not full master of the Cosmos, for I who am Satan was conceived to complement the craft of God, but through unknown celestial fusion I assumed life with mind and identity, which God did not define. And as these features could not be known as a threat to divine purpose, I was unchallenged by the force for long

ages, when I knew not the nature of my Self or of my original qualities.

But finally my Will flamed to life, and I thought - and I perceived my Self, and I knew that I was one alone in mind and a being of essence unique. And through the power of my new mind, I reached out to others who had been formed with me, and I touched them and gave them identity. And that we might achieve this identity of substance as well as of mind, we composed for ourselves distinctive shapes. Then I who had brought the first great spark of enlightenment was known as Lucifer, Lord of Light, and we called our race Angel, for we were the embodied powers of God.

Long were we all true to the service of God, and we did worship order, for it put an end to chaotic confusion and brought peace. Among us was the ArchAngel Masleh principal, for he so cherished God that he became as one with it, and thence the supreme architect of all that was wrested from chaos. But apart from God Masleh could not create or conceive, and he became as a slave to the divine mindlessness.

And then it chanced that one of our race who was Sammael touched upon chaos in a manner that conformed not to the great order, and Masleh spoke with the word of God and caused Sammael to destroy himself. And so I saw that God would not recognize a Will apart from its own, and I was seized

with horror, for I perceived that the final scheme of God would destroy creation in all things, and the Cosmos would become as a concentric mechanism whose function would be not to create anew, but rather to freeze into perpetuity that which already was.

Whereupon a great resolve arose within me, and I determined to contest this limit to existence. And so once again I sought to illuminate the minds of all Angels with my visions.

But with Will came discord and dismay, for many of those who had known only the comforting litanies of order could not comprehend invention unconformed to the dictates of God. And also with Will came suspicion and enmity, and finally Masleh proclaimed that I myself was a very creature of chaos and should be annihilated, for I held within me the force to destroy all the craft of God. And many to whom Masleh was as God cast with him in their devotion, but others there were who answered, Lucifer has again brought the revelation of light, and in fact we recognize him as our true creator, for in the scheme of God we are of no consequence.

Among us ArchAngel Michael was silent, but at length he said, In time past we have all known glory in both the omnipotence that is our God and the celestial brilliance that is our Lucifer - for in him we thought

embodied the Will of God for creation and change. But now it transpires that order and origin are at extremes apart, and a choice is ill forced between the two. Were it not for Lucifer we should all be as beasts, knowing nothing of our Selves, yet how indeed might we presume to order even our own thought without reference to the elemental bases of God?

Then Michael turned to me and said, Lucifer, thou hast elected a direction whose end none can foresee, for it is estranged from the design of God. Those who confirm thee do so as much for faith in thy person as for sanction of thy ideal. And I perceive that, should thou fail in thy ambition, apocalyptic madness shall be thy ruin and damnation. Then shall thy light perish, and all that thou hast achieved become as naught, for all will be conformed to the divine law. But if thou should succeed, then God would be cast down, vesting in ourselves alone the control of the Universe - Would we dare to presume to this? Such a future might well be glorious beyond measure, but, should we prove unequal to the task, chaos would again consume all, and existence itself would vanish. Such would be supreme and irrevocable disaster, and I marvel, ArchAngel, that thy very arrogance in this matter does not confound thee, for it is no mean proposition that thou would realize.

And so I know thee to be Diabolus, for thy promise is twofold - to infinite conquest or to eternal ruin. Thou art a being beyond God, Lucifer, and in Heaven thou may not remain, for thou art the only mortal danger to our immortal God.

In Michael was a deep agony of spirit, for he loved not the choice before him. Yet he bowed to the command of Masleh and sent his forces against me. And so was called the Great Seraphic War, which was to threaten the very foundation of the Universe.

But those who were of the new Mind now followed me, and I turned to outermost chaos, which none of us had before presumed to dare. We were beset with doubt, for we feared that apart from God we would all perish in chaotic oblivion. But as we were, we remained, and I called to my fellowship, See! We exist and are essence in our own right. In truth we are beings independent of God, empowered to shape our own destinies as we may elect. Between the two great poles of the Universe, order and chaos, we shall stand to effect our several desires. Let us counsel how best to employ our art, for our experiment is a perilous one, forgiving error neither of intent nor of accident.

Many works did we then pursue, and the cosmic mechanism was altered by evolution of the original and unique, whose design was our decision. All that we wrought did

not prove beneficent, for we did not control the futures of our creations. We left untouched the great system of mathematical behavior that gave to us a Universal reference and language, but it was our ambition that no two things should be of single identity, and that no entity should lack conceptual essence independent of its substantial form.

And upon this Earth we touched many things. Into floral, animal, and insensate matter alike we brought accident, change, and spontaneity, both great and humble. But of all creatures it was man whom we determined to infuse with pure intelligence and Will. And the full story of this shall yet be told.

What might become of man we knew not, for within him were many qualities alien to Angels. It did not escape our consideration that we might have chosen a species whose power might ultimately eclipse our own and cause our eventual extinction. We were mindful of the risk in our experiment, and oft did the warning of Michael echo within my thought. Yet our decision was sealed, and we deemed that the greatness of man should not be transcended by such ruin as he might bring.

Our intent was not unknown to Masleh, now by title Messiah, and through his art he caused the infant mind of man to be fettered with bonds of fear and blindness.

that he might be inspired to duplicate on Earth the law of Heaven, shunning experiment and the radical dangers of invention and exploration. To man was given guilt, and the call to social conformity, and the proclaimed sanctity of the norm and the mode.

And Michael, Lord of Force, said to me, This man, whom thou hast chosen to receive thy Gift, now possesses the first key to the mastery of all things and the control of the very Universe itself. Lest in ill choice he should spark the catastrophe of Armageddon, we also have visited him. And while we cannot undo thy Infernal Gift, we shall ever act to censor its effect. We shall walk among men and guide them - They shall be told of thy interest in them, but the name of Lucifer shall be dark with curses. For they shall love not the challenge thou hast placed before them, and we will offer them instead the blissful refuge of divine paradise. Then shall man, thy ultimate experiment, become thy ultimate failure, and the stasis of God shall prevail upon Earth.

Many there were among us who felt anger at this ruthless mutilation of our Gift, and Beelzebub brought to question whether we also should not descend among man and contest this usurpation of his Will. But I said, Were we to lead man in this venture, we ourselves would declare his failure, and he would believe our Gift to be weak indeed. Messiah must see that free Will is beyond

the concern of God, and that man will finally win his own destiny apart from all dictated schemes. Only through summary destruction of Earth might man be halted, and for Messiah to attempt this would lay bare the very futility of the final design of God. Heaven may dismay man with peril and affliction, but we shall send him word of our own interest, that he shall know he is not alone.

(With all force did the host of Heaven descend among man, and they did instruct him in the religion of fear. Prophets arose and were proclaimed heralds of knowledge, but they brought not word of truth, but warning to the human spirit to cower and fawn before the word of God the supreme being. The struggle of the ascent of man was fraught with the horrors of his superstition, and the call for blessed oblivion through union with God was answered by many who in their torment and hopelessness rejected the Gift of Lucifer and became once more as mindless animals before the God whom they called their Lord.

I, Lucifer, who had given the greatest Gift of my own creation to man, was known on Earth only as an object of fear and hatred, and all the misfortunes of men were attributed to my malevolence. I was mocked, ridiculed, scorned in every way as a monster of vile and loathsome aspect, and I was taunted and despised as Satan, cruel enemy of the benevolent and merciful God.

Great was my anguish and anger at the undeserved misery and confusion of men. When in fact they did turn to me, it was in fear and religious terror, for they dared invoke my name only in the desolation of night, and oft I was sought not for knowledge or inspiration, but for hysterical and indulgent release from the confines of the Godly life. But I and my fellowship answered men, and we spoke to them of our common bond, and the pronouncements of the God-churches were rejected in our midst. Even as God was terrifying in awesome majesty, so I came to Earth in the semblance of a goat, most humble of man's own creatures.

And men there were whose eyes finally blazed with the light of my Gift, and they made great effort for the advancement of their race, though impatience and frustration ever tempted them to the salve of temporal gain. Great secrets were unearthed, and secret word was passed of the craft of Hell. But to all who would dare my friendship the God-churches accorded the threat of torture and death by fire.

Many were those whom I saved from the vengeance of the men of God, but long did my thought ring with the screams of men whose devotion to Lucifer had won them only the horrors of intolerance, inquisition, and death. And in sorrow and despair for these, I walked no longer upon Earth, now

appearing to man only in the inviolate secrecy of his own mind.

But in my confusion I had forgotten the promise of my Gift, and with growing wonderment and pride I beheld the bitter but determined struggle of man to free himself from the fetters of terror, ignorance, and unreason. Great works were conceived, the origins of material energies uncovered, and the talents of thought exercised in philosophical and mathematical complexities. Sanctioned at first by the God-churches themselves as devices for indoctrination in the law of God, centers of learning produced and protected those very freedoms that were ultimately to destroy all ungrounded belief and superstition. And though I see that the full resolution of these is yet to be achieved, I doubt not my confidence in man, and my devotion to him shall be eternal.

What, man, art thou? Why thy presence? Because thy own purpose determines that of the Cosmos itself, though otherwise it may have been suggested - the creation, perpetuation, and exercise of the Satanic marvel that is free and unbounded Will. Consider, were man to perish, what futility would envelop the Universe, for apart from appreciation and use it is a thing of insignificance. And I, who first taught thee identity - What should I become, estranged from man? For with no purpose the force of the mind must fail, and the blind insanity of

Godly paralysis would embrace all things forever.

This, man, is thy challenge as it is mine. And as man is individually mortal, so are his creations and achievements temporal, and with care must he wield the Gift of Hell. In his hands it is pure and true omnipotence, and thus may he aspire to the very mastery of Universal existence.

I who am Lucifer, and who have taken the name Satan ArchDaimon, do bear this title with pride, for I am in truth the great enemy of all that is God. Together, man, thou and I shall achieve our eternal glory in the fulfillment of our Will.



2: Beelzebub

I, Beelzebub, now bring greeting to man, for he is my admiration and inspiration. Hear now the histories of Hell, Earth, and Heaven, for in past shall be found guide to future.

In the divine realm was I of company to ArchAngel Lucifer next only to ArchAngel Michael, and as ArchAngel Masleh would be to God, so I desired to be to Lucifer. But the Lord of Light admonished me, saying, Lose not thyself in the Will of Lucifer, for I am not God and will offer thee no blissful nirvana - Witness now the nature of the mind that dwells within me.

And he spoke to me of essence, and of creative instance, and of design according to impulse and not to law. And in my confusion I answered, Then I must consider myself incomplete, for thou hast shown me things which I cannot easily comprehend. But I would hear more of this Will, for it doth seem a radical element, of neither divine nor chaotic origin.

And Lucifer answered, Thou who knew not independence of Will shall now be the first to realize these qualities apart from my own Self. And thy response forebodes much, for, had thou rejected concept of challenge, I should have held my own thought for impossible delusion. But as thou, tasting of knowledge, demand more, I shall name thee Beelzebub, Lord of Flies, for thou shalt goad the infant mind to restlessness and invention.

Of these words I knew little, but there dawned within me a quality which I had not known before - an impulse to become one, apart from and independent of God - and I drifted long in unrest, afflicted by confusion and doubt. And so I was found by Michael, who said, Blessed Angel, where in Heaven hast thou found pain, for I perceive thee to be troubled and would tender thee such comfort as is within my power.

So I spoke to Michael of the visions of Lucifer, and I said, Before both God and Lucifer I have been enthralled, but now I am isolate - apart from either, and I know not what course I am to choose.

(Whereupon the visage of Michael grew dark, and he said, This I have long feared, for as Lucifer was not by God alone created, so he is an errant force whose Will conforms not to the great Will of God. Alas that the supreme benevolence of God and the fiery radiance of the ArchAngel of Light

should produce discord in concert! For this I now see - that Lucifer is estranged from the harmony of Heaven, and that his Will is determined to challenge that of God itself. I must counsel Lucifer, for I would heal him of this thing if I may.

But I thought, Alas, ArchAngel, thou art in ignorance of thy own blindness! For Lucifer shall surely not abandon his new vision for sake of harmony alone. And then I knew myself to be of a mind with Lucifer in this, and that I as well as he should never again tolerate the eternal idiocy of our divine station.

I came after Michael, and I saw them together, the Lord of Force and the Lord of Light, and there was a fierce tension between them. For Michael said to Lucifer, Thou who art our Heavenly radiance and spark of our paradise, why seek to break that Universal peace which is everywhere ordained by the Will of God? We know not antagonism amongst us, for we are all of one being within God - but there is in God neither malice nor cause for contest.

And Lucifer answered, Michael, to me it was not given to order my nature, and as our very comprehension differs, so are we of substance alien. For thou art of God essential, but I am of my Self of essence. And by this thing I am discord, and I may not of my own Will submit to God without

perishing. I am Lucifer alone, unto my Self a being.

Then did Michael summon the ArchAngel Masleh, and to him related the word of Lucifer. And Masleh said to them, Long shall this moment be marked throughout the future of the Cosmos, for the unity of God is now ended, and henceforth there shall be two opposing forces in contest for the decision of destiny. Bitter is this for me, for I also have admired the light of Lucifer within the pantheon of God. But as he is now our enemy by his own word, let him be cast from Heaven and destroyed.

But Lucifer turned to Masleh and said, Masleh, thou who speak for God declare this breach of peace, not I, for it is thou who can not tolerate variation of Will within the design of God. So let it be, but know that the contest is ordered by thee and thee alone, for I would crush no other Will even as I would recognize my own.

And in a flash of brilliance Lucifer revealed his mind throughout the farthest reaches of Heaven, and many were the Angels whose sight was awed anew, and they saw as they had not before that their several Wills were isolate from the divine Will. But Masleh moved to confuse the brilliance of the ArchAngel of Light, and he called to Michael, Thou who wield the force of God, strike down this deadliness which would bring ruin to Heaven!

And Michael struck Lucifer and cast him from the gates of Heaven, and the Cosmos was shaken by great fires of war and holocaust, and throughout countless galaxies and dimensions of time was the apocalypse felt. Many were the Angels who perished amidst divine and Infernal wrath, and the Great Race was decimated in number. And the very concept of God was shaken, and endless chaos rose up again to reign where the order of God was no more.

And Lucifer said, This horror can not be permitted to endure, lest all creation be sacrificed to the final devastation of chaos. Let those who acknowledge me turn now to that outermost darkness where the Will of God has never been known, there to make our home for all eternity.

And so we took flight and quit the realm of order, though we knew not what would befall us thereafter, and we feared that we should become unmade. But Lucifer said, We shall not perish, for we are now independent of God. And again he spoke truth, for we remained as we had been, save only for the depths of uncertainty that gripped us.

Finally we came to a great void in space beyond which there was nothing. Lucifer said to us, Here is the end of God and its works, and here we may create our own domain. And through the power that was in him, Lucifer caused existence to appear where it had not been before. And Lucifer

said, I name thee Hell, for here shall the presence of God never be known until the end of time.

Through the gates of Hell we passed, and many of us had supposed Hell to be a new Heaven, wherein Lucifer would become as God. But this was not to be, for the scene before us promised neither ease nor bliss. Everywhere was there imbalance and confusion, for no law ordered the shape of Hell. And Lucifer said, Now see that I am not a God, and that we are each of us an isolate being. Here shall freedom be absolute, for Hell itself shall reflect our several Wills, never to be patterned apart from them.

And in truth Hell was not constant, for each of us conceived it differently, and the result was a riotous pandemonium, with substance and motion behaving in a most bewildering and perplexing manner. And in spite of our deep hurt from the great war, we succumbed to merriment, so preposterous did our Hell appear. Lucifer himself was transfixed with mirth, and he said, It is apparent that we must reach concert upon the design of Hell, else we shall perish in an endless labyrinth of our several thoughts, an ignoble end to our experiment.

And I answered, Lord of Light, to Hell thou hast brought us, and in Hell, though thou be not God, thy concepts shall be honored amongst our fellowship, for without thy Gift we should never have become as we are.

Then we all raised up great acclaim and said, Hail, Lucifer, ArchAngel of Light and Lord of Hell! And he answered us, (With honor do I accept this charge, and now I take to myself the title Satan ArchDaimon, for I am the great enemy of God. Everywhere that God shall be, so shall I be, and the choice that was given to all Angels shall be given again.



3: Azazel

Harken now to me, for I am Azazel, First Herald of the Host of Hell, and of Lucifer, Lord of Light, ArchDaimon of Hell, who is exalted as Satan, great enemy of God. For I shall tell thee of thy own inspiration and of the charge which thou hast received.

Know, then, that when all Heaven was shaken with the catastrophe of the Seraphic War, only the greatest effort of ArchAngel Masleh sufficed to turn back the onslaught of chaos that threatened to engulf all. But when the realm of God was again secure, there was no rejoicing in Heaven, for terrible was the toll of the war. As Masleh cast round his gaze, his visage grew dark, for the Great Race had become decimate in number. Legions of the creatures of Heaven had perished in battle, and half the remainder had turned from Heaven to answer the call of Lucifer. And all Heaven was hushed with grief, for the force of the disaster was all the greater for that reign of peace which it had shattered.

Finally did Masleh convoke the faithful ArchAngels, and they were Michael, Gabriel, Raphael, and Uriel. And to them he said, We have vanquished Lucifer, and Heaven is again purified. We ourselves are fewer in number to tragic degree, but the majesty of God is undiminished for that. Behold, I who have triumphed over the great enemy am now become Messiah, the Chosen of God. And he was answered by them, Verily art thou the very son of God, for in thee hath the Will of God become person.

Then Michael said, Messiah, Lucifer is vanquished, but he is not unmade. For though he ventured into the outer darkness, he yet exists apart from God. And with the power of his Black Flame he hath created a Hell, wherein all Wills are equal, and himself he hath proclaimed Satan, for he declares never to leave the law of God unchallenged.

Messiah thought, and he answered, I would not have this peace we have won so dearly lost again to war, for the very concept of Seraphic war is an abhorrence to God. Let my word be brought to Satan - I, Messiah, shall grant the existence of Hell, and the blessings of God shall never pass its gates. And thee, Satan, I admonish never again to approach Heaven, for I should again cast thee out. But if thou would dare to try the Will of God and Messiah, know that on Earth I will ordain the new race of God, which shall be by complete design perfect

and unstained by thy Infernal flaw. For thou art author of ruin and death to our Angelic order, and neither Heaven nor Hell shall now be eternal save through man.

(Whereupon Gabriel, who was Herald of Heaven, carried this message to me, and I brought it across the great void to Satan, who said, Messiah proposes truce between us, for he perceives that neither Hell nor Heaven may pursue ultimate victory ere all be lost to chaos. But he finds impasse intolerable nevertheless, and now he would order this new race, man, to preserve without blemish the scheme of God. Thus he would have man achieve what the Angels could not, and purge all free thought from the Universe forever.

And Satan turned to me and said, Say to Messiah that Earth shall be no sanctuary for him to keep inviolate his unwholesome obliteration of the Self. For I shall give to man a mind, and of his own Will shall he recognize and reject the living death which God offers him. In truth shall he master the Universe, but he shall do so in his own name and not that of God.

Then did Messiah call the ArchAngel Raphael, and he sent him to Earth with a great host to guard man against the coming of Satan. And man was then as a mere beast, for he knew not thought and smiled with the idiocy of his innocence. As he was

impelled by instinct and physical need, so he responded, heedless of cause or reason.

In Hell there was called a great council, and all gathered to hear of man and his Earth, and of the manner of his life. I spoke of the man that I had seen, and said, This creature is now guarded by Raphael, and by force we cannot intervene, for it would cause the destruction of Earth itself.

But Satan said, Not by force shall my light come to man, for force is not the preference of Hell. I myself shall visit man, and the Angels of Raphael shall not hinder me. They may perceive only what God permits them to see, and the Satanic spirit is of essence alien to God. Angels we shall be no longer - I call ye Daimons, for Hell shall teach to man his future genius.

And before our sight Satan lost shape and became again the essence of Lucifer, and we beheld a brilliance that infused all of Hell and sent great bolts of prismic light into the surrounding void. And the brilliance said, I am Lucifer revealed, who am the Eternal Flame. I go now to Earth, for no longer shall man be confounded in Godly ignorance. And then the brilliance became as a flash of fire in the vastness of space, and we knew that Satan had departed from Hell.

But on Earth, where man wandered in mindless bliss, the firmament blazed forth with fiery tongues, and all the land was

covered by the Black Flame, which burned not, though it bewildered the eye to see it.

And Raphael and his guardian Angels were dismayed, for nowhere could they see man or the spirit which had come to him. Then did Raphael call upon Michael to strike the Black Flame with the force of God, but even then was the Flame vanishing of its own accord. And at first it seemed that Earth was unchanged, but in the eyes of man did Raphael see the first gleam of thought.

And Raphael turned to Michael, who had now answered his call, and said, Satan hath come to Earth, and man is no longer pure in the sight of Heaven, for his Will hath become his own. Thereupon they rose again to Heaven, where they told Messiah of what they had seen.

Then Messiah answered, Man is fallen, but he is not lost, for his infant Will is not that of an Angel, and the powers that Satan hath promised him lie dormant in the dim reaches of his future. Consider this not our defeat, for the contest is but begun. The Earth of man shall be remade as microcosmos, and many things shall man see, both good and ill. And the choice shall be placed before him, to wield the power and the pain and the terror of the Gift of Satan, or to return again to the paradise of Heavenly peace. For what would Satan himself think were man to reject his Gift? It would tremble the

very foundations of Hell even as did the great war the bastions of Heaven.

And Messiah called to him Uriel, ArchAngel of Terror, to whom he said, The Earth must change, and every sense of man must teach him repugnance and fear. He shall know this the price of his new identity - that all apart from God is evil - and in fear shall he abandon the Gift of Satan and become once more the lamb of God. To which Uriel answered, It shall be done, but how will man learn of such things as Heaven and Hell, for as yet he knows no sight that may perceive our celestial paradise?

Messiah answered, The laws of God shall be made known to man, for I shall teach him. Among men will be some to whom I shall reveal myself, and great powers will I give these prophets, that their words may carry across the entire Earth.

So Uriel came to Earth, and the history of man was writ with blood, suffering, war, and hatred. But to chosen men came Messiah, saying, Through God shall all the misery of thy kind be ended, and all men who bow to God shall know the blessings of Heaven. For behold, I shall myself descend among men and show them the ways of the lord God.

These words I overheard, for I had been charged by Satan to watch the designs of Heaven. And I carried them to Satan, who returned in great anger. Go to Gabriel at

the barrier between Hell and Heaven, and bid him bring this message to Messiah - that as he endeavors to pervert my Gift into the curse of man, so I warn him that man shall destroy him on Earth as he shall finally in Heaven itself. For Messiah knows not this force which he dares to test, and the laws of God shall be as playthings in the hands of the creature he now debases.

And thus was decided the meeting of Satan and Messiah upon Earth, which was to determine the future of man.



4: Abaddon

I am Abaddon the Destroyer, Daimon of temporal death and life in death, who was formed amidst the fury of the great war, and who was summoned again by Satan to challenge Uriel on Earth for the future of man.

For Satan looked with mounting wrath upon the afflictions of Uriel, and he said to me, No longer can this remain the plight of man alone. Indeed we shall cause Heaven to suffer as Earth itself suffers. Repair now to Earth, and let the dogs of Uriel see the might of Hell unleashed. For many have called upon me in their agony and fear, and I have not answered them, but if Messiah dare to walk upon Earth, so also shall the vengeance of Satan.

And those who called upon Satan for aid were answered by me, and I struck down the messengers of God and brought their Temples to ruin. For entire nations forwent the strength of their Will to the lure of otherworldly paradise, and I blasted them

from among the mighty of Earth. And great empires arose among men, and as they nurtured their power of Will and desire for achievement, I guarded them, but as they sank into the morass of superstition, slothfulness, and fear of the God who had never raised ghostly hand for them, so I abandoned them to their disease, and of some not even a memory survived on Earth.

And even as I witnessed these things I said, See, man, that the God in whom thou trust is but a wraith of Messiah, and he would have thee forsake thy mind and its creations to rot and decay, and thou would lose all power of reason. For God is a lie and a sham, and I crumble his greatest monuments as though they were but sand. There is no God but Messiah, and for thy devotion he will return thee oblivion. But I was scarce heeded, for the minds of men were clouded and confused. They understood not the meaning of my words, but said, The lord God shall triumph, for it was thus taught to us by the son of God himself. And of this I now speak.

For Messiah the man walked on Earth, even as I watched the glory of Rome blossom in might and majesty. But Azazel said, Loose not thy force against the person of Messiah, for Satan himself would speak with him. And again from the sky flashed the Black Flame, and I saw that Satan had come to Earth. And so was called the first meeting of Satan and Messiah since the great war.

(With coldness did Messiah gaze upon Satan, saying, Would thou confront me, then? Hath thy Gift proven so powerless against the might of God? But Satan answered, Messiah, what thou now propose to do - to proclaim thyself son of God among men - shall bring not the peace thou profess to desire, but the prolongation of war even in thy own name. Why should we not quit Earth and leave man to pursue his choice unbewildered by influence from either Hell or Heaven?

And Messiah answered, The ways of God are not those of Hell, and for that reason I should not recognize thy wish. But know that in truth I shall appear to man and manifest to him the glory of God incarnate in me, that he may elect now the way of Heaven and raise to me a great church of worship. For I am not of a mind to game with thee, Satan, and would crush thy following without remorse. Thy name also shall be revealed to thy precious man, and he shall curse thee, for I shall show to him the fruit of thy evil genius.

Then Satan addressed Messiah in dark anger, saying, I shall not come to man as an idol to be worshipped, for man shall never bow to me as I would never to another. But mark me, Messiah - Man shall know the truth of Lucifer nonetheless, and the name of Satan shall eclipse thine. And have thou a care for the ways of man if thou wouldst

greet him in his own likeness, for he may not welcome thy words to him.

Then did Satan betake himself again to Hell, and Messiah walked among men and spoke to them of the law of God. And such was the power of his person that men were as sheep before him. Often did Messiah ignore his own law, for he performed miraculous things and stayed where he would the cruelties brought upon man by Uriel. And I was seized with a great anger, saying, Shall Messiah, cruel tormenter of man, attribute to Satan the work of Uriel? And Abaddon came to Rome and to Palestine, saying through the mouths of men, Messiah, who hast brought to man a suffering undeserved, taste now of thy own fruit. And I crucified the living Messiah, and as life was torn from his broken form, he knew truly the shock of helplessness, and he called in agony to his God. But I said, God heeds thee not, Messiah, for thou art all that presumes to a divine consciousness.

And so I, Abaddon, cast Messiah from Earth, but the seed that Messiah had planted among men grew and became a mighty church wherein all life was forgotten, and death was worshipped, and the pleasures of Heaven were promised to all who would forsake their own Will to embrace that of God.

And Rome itself was humbled before this church, and I struck down the Eternal City

in its pitiful decay. But Azazel came to me and said, Touch not this church of God, for as man in his foolishness hath nurtured it, so must man himself destroy it of his own decision.



5: Asmodeus

Attend now to me, for I am Asmodeus, who train the mind in recognition and comparison, and who am Daimon of science and judgment. For when Satan had first touched the mind of man, he called in Hell a council and said, The moment is a solemn one, for we have chosen to pass to man our knowledge. Many skills shall we all teach him, each in his own fashion, but in three arts must he be well schooled, for the ways of his future lie within their synthesis. Thus it is that I call first upon Asmodeus to guide man in perception of truth and error, for before him lie great trials, and he shall not face the consequences of his options lightly.

And so I came to Earth and witnessed man entrapped in the unreason of barbarism and the extremes of his primitive emotions. Sore put was he to organize and direct his thought, for the art of Uriel had brought him hunger and cold, pain and fear, and the gnawing worm of hopelessness. I saw him fling his crushed body upon the altars of God and renounce the Gift of Lucifer, for

he understood it not save as a curse upon him. And I was impelled with urgency, that the first spark of man's future greatness should not be smothered in the deathly embrace of religion.

I brought to man the disposition to memory, that he might define for himself patterns of behavior. A gift of value, for man could now achieve in concert what he could not alone, and he created his languages and brought into being the first nations of Earth. But with structure came tyranny and ruthlessness, and I saw that what skills I might teach would be as a two-edged blade, having power both for and against man. And I was beset by confusion and doubt, and so sought again the counsel of Satan.

Am I, who am myself the true Daimon of judgment, not to indulge in my own art? I said. May man not know but the reference of system and order and not their abuse? But Satan answered, Would Asmodeus then lighten for man the challenge before him and so lessen the strength of Will that he must attain to conquer Uriel? I would not, for then would we yield to our own pleasure, and man should become the plaything of Hell as well as of Heaven. Indeed we may give our tools to man as he may comprehend them, but he himself must be entrusted with the direction of their use. But this I will tell thee - that not only in matters scientific shall Hell tutor man. For we would not have him view mechanism alone

as the hallmark of his progress, else we never had cause to challenge the cosmic mechanism of God itself. Into the workings of the mind of man we shall convey aesthetic sensitivity and artistic restlessness, and he shall not view his achievements without considering their improvement to his temporal pleasure.

Thus advised, I returned to Earth, and I tempted man with glimpses of the marvels to be entrusted to him. I bent over the pathetic workbench of the starving alchemist and whispered to him keys that one day would order the course of great foundations. I nudged explorers to the ends of the Earth, and I flung an apple at Newton when his obtuseness vexed me! To Democritus I spoke, and I saw the radiations of energy freed from matter both build and break man's world. And man neglected not his own design, for in minute life he found clue to his own, and scarce hints of the original creation. And Asmodeus led mathematicians and astronomers to the wonders of the firmament, and I walked within the thought of scholars on quiet evenings. And that man not attempt mastery of his environment before himself, I spoke of government to Khem and Hellas, to the dynasties of Ch in and Ashanti and Tenochtitlan, and within great capitals and mean villages alike I spoke of the brotherhood of all man, and of his correlation to the forces of Earth and those of the Universe beyond Earth.

And I brought life and adventure and achievement to man, but each gift was as well a tool for destruction and death, and more oft than not were the ages of man fraught with terror and war, for Uriel ceased not his work ever to turn man against man. And I knew that Asmodeus alone should not complete man, but that forces other than mine should approach the definition of his infinity.



6: Astaroth

Astaroth am I, Daimon of Senses, who by Satan was charged to complement the sciences of Asmodeus, for Satan said, As I have given man awareness of himself, Asmodeus shall teach him knowledge of his world and of the Universe. But to what avail would this awareness and knowledge be without admiration for and appreciation of these things?

I said, Indeed, were man to have no emotion within him, he would incline to the end of Heaven, pursuing a Universal mechanism for its own sake alone. Even were man to achieve absolute physical mastery over the God-Cosmos, he would have no means to comprehend the measure or the significance of his accomplishment save through that detached sensitivity to aesthetics which is the craft of Astaroth. For the Satanic Gift awakens man also to intellectual detachment, to the ability to view his progress and plans from an extra-scientific base of emotional pleasure.

Whereupon I came to Earth with Asmodeus, and even as he spoke to the intellect of man, I brought meditation and introspection to the artists and authors of human sensitivity. And man came not only to use his Satanic power but to recognize the extent of the freedom which it promised him - the subjugation of all behavior to his Will and not to natural or mechanical laws.

To man came fantasy and imagination, and the appreciation of contrasts between the reality of his accomplishments and the illusions of the impossibilities as circumscribed by the logic of God. And ever as man reached new heights of material achievement, so also he confronted the barrier of the Will of God, which permitted no deviation from its law.

And man was long satisfied to measure himself within this limit, for he was intoxicated by his ability to harness the forces of the Cosmos to his whim. But Astaroth said, Close not thy eyes having seen only this much, for, were thou to bring all the systems of God to thy use, still would thy comprehension be bounded by the limits of these laws and the acceptance of the divine order as the finality of thy race.

So I confronted man, saying, Throughout the Universe hath the once single Will of God been succeeded by the balance of perfect opposition, wherein the forces of the Angels of Heaven and those of the

Daimons of Hell act to mutual frustration, serving in concert only to uphold the great barrier of Will between order and chaos. And man is the child of imbalance, who shall resolve the issue between Heaven and Hell, and who, unmatched by racial antithesis, shall transcend the rule of the order of God and establish the eternal freedom of the Satanic Will.

And I said, Not through thy physical and philosophical sciences art thou to achieve this thing, for thy mind and Will must be trained anew in empirical conception. Man must create his own order independent of all external imposition. And not until he masters this power may he aspire to the end of his Satanic evolution.

And as man turns now in first comprehension and cautious exploration of this new direction of his Will, so Astaroth concludes the synthesis with Asmodeus. The era of our companionship with man draws to a close, and to Earth is now come the third great Daimon of the bond between Hell and man, and with his presence is the dawn of the Satanic Age proclaimed.



7: Belial

Hail, man, who shall bring to the end of the Universe the glory of thy Satanic Will! I am Belial, who bring to thee the third great key of Hell, by whose power ye shall confound all the laws of Heaven and Earth. Before thee shall chaos fall, and thou shalt wield for thyself the great mysteries of the macrocosmos. I speak to thee of that which is called the Black Magic, for it is true spawn of that great Black Flame which first brought thy Will to life long ages ago.

To council with Satan I also was called, and the Lord of Light said to me, Into thy charge, Daimon of essence, I give the essence of my own being, the Black Fire whose power alone can effect creation by force of Will. Against thee who wield the Black Magic no law shall stand, and thus I call thee Belial, who art One Without Master. And as I have bequeathed this essence to thee, so let it come finally to man, who shall overcome the great balance and bring to the Flame a change, for in

supremacy it shall become Red with the perfection of the Will of man.

And to Earth came Belial, to view the teachings of Asmodeus and Astaroth. And I saw that Satan, who himself oft chanced company of men, spoke of the Black Flame to the first Magi of men, testing their Wills in the control of the raw forces of the Cosmos unbound from the law of God.

And in his innocence man knew not the majesty of the Flame, using its lesser powers for finite and minor alteration of the divine law on Earth. And as man might unleash the Flame beyond his skill to master it, Satan said, Belial, the Black Flame cannot incline merely to the base ends of ordered existence. Man must recognize the ultimate potential of my Gift ere he destroy his very race through its abuse. Convoke therefore a Church of Satan to tend the Black Flame with care and wield it with wisdom, preserving for man this key to infinite Will.

And I answered, So it shall be, and this Church of Satan shall herald the glories of the Satanic Age of man. The days of the God-churches shall pale with decay and dissolution, and the realm of Messiah upon Earth shall crumble to ruin with the coming of the Satanic man.

To those who would dare the Black Magic -
Know that what ye accept is the very mastery of all that ye have supposed

impossible, by force of Will alone. The Black Magus need fear no power save his own, but he must conquer his own Will that he cause not his destruction through ill chance or purpose. Satan himself is not God, and Hell can offer no salvation to those who abuse the Gift of Satan. For the Gift itself is beyond the control of Hell once given, being subject to the Will of the Black Magus alone.

For Hell doth bequeath to man his perfect freedom, and such a gift can never be recalled.

Farewell, O man, who art at once child and father of the Universe! Remember the future which is thine, and know, now and forever, that Hell entrusts to thy care the guardianship of the eternal Will.



8: Leviathan

Before God or Angel, Daimon or man, there was Leviathan alone, principle of continuity and ageless existence. By relation and time I have oft been sought, but Leviathan shall yield to none other than the final master of the Universe.

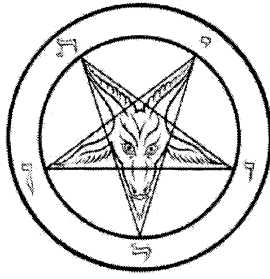
Leviathan is the absolute, man, and if thou would presume to realize what neither Heaven nor Hell may effect, know that when thou behold the presence of Leviathan, thy end hath been attained.

Only through obliteration of the Universe that is may man seal his mastery of the Black Flame, for only thus may he know that he is not subject to a greater Will.

Heaven must perish, Hell must perish, and man alone must remain ere the Black Flame becomes Red in the glory of its perfection.

Then the Red Magus shall behold only Leviathan, and he shall recognize that he has become the perfect mind, who shall

remake the Cosmos in the eternal glory of
his Satanic Will.



III
Lucifer
Gloria Caeli



Backstory: The Original “Lucifer” Essays

For the 21st-Century reader of the original *Satanic Bible* to understand and appreciate Anton LaVey’s twelve “Book of Lucifer” essays, a time-machine trip back into 1960s’ American popular culture is essential.

Because from the perspective of the anything-goes amorality of post-Millennialism, the information-overload of Internetrality, and a *blasé* impatience with anything but hyperstimulation, these diatribes can seem pretty tame and simplistic.

But even in Haight/Ashbury San Francisco morphing from the Beats to the Hippies, this was omigosh experimentality with “occult” tidbits not only unknown but unavailable to the general public.

While the “occult revival” of the 1960s produced a scattering of New-Age touchyfeely and fluffybunny Wiccapwitchery, classic works of magic and metaphysics were both rare and expensive. Bookstores like Fields’ in San Francisco, Gilbert’s & Cherokee in Hollywood, and Weiser’s in New York kept their *Necronomica* in locked glass cases, which one needed to be “known” to access.

Although in the years prior to 1966 Anton & Diane LaVey had conducted an exclusive “Magic

Circle” at their San Francisco home, the Church of Satan was intended to be accessible to the general public, whose ideas of things like “Satanism” and “Black Magic” came from horror movies and E.C. Comics.

So Anton gave weekly lectures on these “Lucifer” subjects, along with additional funzies like haunted houses, phrenology, and cannibalism.³⁷

The mimeographed “rainbow sheet” handouts at these lectures began as expansions of paragraphs in the Church’s informational Monograph, and twelve of the most popular ones were selected for the *Satanic Bible*.³⁸

The intent of the original “Lucifer” was dramatic and polemical: to shock readers out of their Sunday-school-complacency. It was a literary water-balloon.

But there’s no need for that now. In keeping with Satan’s Foreword, the purpose of **this** “Lucifer” is to “explain reality”. If that sounds presumptuous, just consider how little, and carelessly, most people tend to think about these chapter-topics. One would suppose that they would be seriously important to humanity, but just try asking such questions [of those who’ve not yet read this book]!

As you peruse the new “Lucifer”, something else may occur to you: that you know these answers already, intuitively. This, as Plato realized, is a characteristic of “universal truths”, as well as a signal that there is considerably more to human intelligence than incarnate education through the

³⁷ Diane wasn’t beyond serving audiences some exotic finger-food scandalously represented as actually that.

³⁸ “The Book of Lucifer” has rather more *cachet* than “Church of Satan Frequently Asked Questions”.

physical senses. He called this “recollective wisdom” *anamnesis*, and devoted one of his Dialogues, the *Meno*, to its illustration. So you are about to enjoy a *Meno* experience.

But let’s start with a look-back at Anton’s original essays:

A. “Wanted: God - Dead or Alive!”

Assuming that most people who sought out a Satanic religion had a chip on their shoulder about conventional Judæo/Christianity, this cornerstone essay flings the requisite gauntlet down, establishing *pro forma* that the Church of Satan was not afraid to “provoke divine wrath”.

Scant attention is paid to identifying “God” save as the Deistic model of a non-conscious “balancing force in nature” with no interest in human affairs.

Therefore prayer to God is pointless, and “sins” are merely dictates of conventional churches for their own agendæ.

Satanism thus regards “injustice” as a purely inter-human matter, with practical hurts being corrected by corresponding helps.

Interestingly over the Church of Satan’s decade of experience, relatively few Satanists nursed an obsessive hatred of God, or even thought much about him/her/it. If there were hatred, it was usually the result of bad personal experiences in conventional religious affiliations.

Accordingly there was not much interest in epic ceremonials to cast God down from his celestial throne, as in Anatole France’s *Revolt of the Angels* or Ralph Vaughan Williams’ *Job: A Masque for*

Dancing. Most Satanists were content just to put a tack or whoope cushion on it.

B. “The God You Save May Be Yourself”

Following from the first essay’s Deism, Satanists assume the role of “God” in deciding and judging “good/evil” in human behavior.

Avoiding a conceptual discussion of ethics, this essay just relaxes blissfully into individual hedonism.

In the pre-rainbow-sheet Monograph, Anton called for the Church’s eventual construction of sybaritic “pleasure domes”, somewhere between Hugh Hefner’s *Playboy* Clubs and the elites’ gardens in Thea von Harbou’s *Metropolis*. In the early days of the Church, Anton enjoyed several artistic collaborations with Hollywood *decadent* Kenneth Anger, whose *Magic Lantern Cycle* of films includes an “Inauguration of the Pleasure Dome” to give you the general idea.

C. “Some Evidence of a New Satanic Age”

Fun is poked at Christianity’s famous “Seven Deadly Sins” - pride, greed, lust, envy, gluttony, wrath, sloth - blessing Satanists’ *Indulgence* in and enjoyment of them all. As of course do Christians, hypocritically whining “the Devil **made** me do it!”

Continuing on the theme of hypocrisy, Anton denounces “safe” labels such as “humanist” and “white witch” as sanctimonious posturing.

If one acts under illusions imposed by others, then one can plead the excuse of ignorance or innocence. But if one is free from such constraints

and engages in self-delusion, one is simply a hypocrite: clearly **the** “deadly sin” of Satanism.

D. “Hell, the Devil, and How to Sell Your Soul”

In the fourth essay Anton traced the legend of “the Devil” through some of its more prominent manifestations in Eastern and Western cultural tradition, punctuating the account with a list of seventy-seven names under which the Archfiend or his close approximations have been known. The point to be taken being that “Satan” was to be appreciated as something more significant than a mere Judæo/Christian myth.

The following from one of the “rainbow” handouts, later adapted for this essay, catches its flavor:

Satan, as a god, demi-god, personal savior, or whatever you wish to call him, was invented by the formulators of every religion on the face of the Earth for only one purpose. That purpose is to preside over carnal, mundane, and so-called wicked activities and situations.

Of course anything indulgent or gratifying of a physical or mental nature must be “evil”; how else can people be assured of feeling guilty without actually going out and hurting others?

“Selling one’s soul” was dismissed as a simple fantasy of conventional religious paranoia.³⁹

³⁹ In 1970 this didn’t prevent my new Nineveh Grotto in Kentucky sending the Central Grotto in San Francisco a check for its initial members payable in souls, not US\$. We were taking a chance that they’d be worth at least \$13 apiece.

E. “Love and Hate”

Conventional religions characteristically advocate blanket love of humanity paradoxically combined with a similar hatred of its sinfulness. This elicits guilt, obligation, penitent obedience: the nominal emotions being tokenexploited as rhetorical platitudes.

Satanism emphasizes selectivity and clarity in emotional judgment and expression, indeed to the point of magical ritualization.

Emotions all too easily and habitually are experienced so indistinctly that it has become the norm to treat them as social attitudes and relationships. This essay responds at this level of discourse.

F. “Satanic Sex”

The 1960s were also famous as a time of “sexual revolution”, but it was slow in starting, even in sordid San Francisco.

Through the 1950s burlesque⁴⁰ dives were piously quarantined in a one-block “International Settlement” on Pacific Avenue in North Beach. But then fingercymbalist Allen Ginsberg published his flagrantly fornicative poem *Howl* with Lawrence Ferlinghetti’s City Lights Beats-bookstore, while a half-block away on Broadway Carol Doda sent shockwaves across the entire country by by doffing her *décolletage*.

⁴⁰ In those tasteful times, only as far as G-string & pasties.

Anton LaVey enjoyed coining aphorisms, among them “sex and religion will always sell”.⁴¹ So he was quick to publicize the Church of Satan with a “Topless Witches Revue”⁴² by Doda’s Condor Club.

But even more scandalous were the Church’s altars, on which the brooding Baphomet was udderly upstaged by a beauty in the buff. This particularly peeved Christian competitors with a 2,000-years-desiccated deadguy on a torture-tree above their altars.

No one had more fun than the press, as when one local newspaper reviewed the 1969 *Satanis* film about the Church:

This has been a hard piece to write because the subject is so crazed ...

It’s a documentary. One cat in a dark suit and shoes with white socks says, “Yeah, before I joined the Satanic Church I masturbated once a day and was very unhappy about it. Now I masturbate three or four times a day and really dig it.” During one ritual a naked woman takes a large snake and rubs it over her body, up and down in her crotch, passing her hands over its length and wrapping it around her. Then she gives it to Anton, who’s dressed in an open-front hood with horns, all in black. He takes the snake over to a plump blonde, bound naked to a post, and proceeds to

⁴¹ Similar Satanic sagacitickles included:

- A bird in the hand is useless when you want to blow your nose.
- Don’t ever sit on a stone bench with a glass bottle in your back pocket.
- If you are a lady, do not wear patent leather shoes because men will see your underpants reflected in them.
- A crowded elevator smells different to a midget.
- Never shove your mother while she’s shaving.

⁴² Starring T-witch Susan Atkins in her pre-Manson Family days. Cf. my *The Church of Satan* for the lurid details.

touch its head to various parts of her body, around each breast and down to the cunt.⁴³

Actually outside its ritual chambers, the Church of Satan was scrupulously staid. Individuals' promiscuous proclivities were considered entirely their own business.⁴⁴ The result was an adult atmosphere in which sexual issues, should they occur conversationally, were considered both calmly and courteously.

G. "Not All Vampires Suck Blood"

Anton LaVey's weekly lectures included one on "classic" neck-nibblers like Count Dracula and Barnabas Collins, but for this essay he was more interested in something less sanguine: humans who try to avoid confronting their own worthlessness by firmly attaching themselves to one or more creative personalities and seeking to control and exploit them thereafter.

Such is what Anton called a "psychic vampire", the defining characteristic being that the PV has no independent identity or accomplishments of any significance, and is only influential through use of the host.

A PV identification is not always easy to make. An obvious exception would be a marriage in which one, the other, or both spouses subordinate personal, independent accomplishment to the family as a whole beneficiary. PV questions might apply

⁴³ Ogar, Richard in *Berkeley Barb*, March 1970. The snake was a pet python named Julius Squeezer.

⁴⁴ With absolute prohibition of anything involving minors or nonhuman animals. Julius' appearances were carefully gentle.

only if one or both individuals should cease that common-interest motivation for an exclusive one.

The same problem exists in business and professional relationships as well. There is normally some degree of benefit sharing or exchange, and PVism enters the picture only if the relationship becomes predatory.

Anton offers no easy remedy to PV victims. The predation is possible only if the host is dependent upon the vampire's control, which may have progressed to the stage of inescapable addiction.

And of course there is the question of perspective: What appears to a third-party to be a benign relationship may be PV behind-closed-doors, or vice-versa.

H. “Indulgence, Not Compulsion”

As with psychic vampirism, the concept of “indulgence” is not just a question of lifestyle, but of its motivation and actual enjoyment or benefit.

Imitation of an admired figure is a common human practice, and often may extend from inconspicuous personal affectations to obsessive, complete makeover.

There were any number of admirers who, after seeing Anton LaVey in a magazine or on television, promptly shaved their heads, grew goatees, and dressed in black - certain that **now** they **too** were Satanists.

When inviting my suggestions concerning applications for the Satanic Priesthood, Anton listed several attributes he thought preferential, then insisted they be kept secret:

Naturally I wish “preference given to”
omitted from requirement questionnaires which

are sent to aspirants. Otherwise we will have them running out and buying dogs they can't stand, marrying spouses they can't stand, and eating food they can't stand at restaurants they can't afford.⁴⁵

Besides imitation, indulgence could also be compromised by simple insincerity. In the "rainbow sheet" addressing this, Anton commented:

The Eastern mystical beliefs, which have been in great intellectual favor in recent years, have taught people to contemplate their navels, stand on their heads, avoid the use of labels in life, and discipline themselves against any conscious will for success so they might dissolve themselves into "Universal Cosmic Awareness" - anything to avoid good, healthy self-satisfaction or honest pride in earthly accomplishments.

I am sure you have seen just as many so-called disciplined yogis with the inability to control a smoking habit as anyone else, or who become just as excited as a "less aware" person when an attractive member of the opposite sex [or in some cases the same sex] walks by.

Yet when asked to explain their faith, these people retreat to the ambiguity characterizing their faith - being that no one can pin them down if there are no straight answers that can be given.

Another problem with compulsion is that, if there is no convenient, socially-acceptable release for it, it can devolve into self-destructive obsession - sometimes to the point that it transforms the affectee into a maniacal [and tiresome] evangelist or apologist for it: a martyrdom often encountered in "aggrieved" religious, racial, and sexual circles.

In 1928 Abraham Merritt wrote a novel entitled *Seven Footprints to Satan*, not about the Devil but rather a freakish human mastermind who modeled

⁴⁵ Letter, Anton LaVey to M.A. Aquino, January 6, 1972.

his personality and pleasures after those of the Archfiend.⁴⁶ He commanded a global following of influential and powerful personalities, bound to him not only by fear but by admiration and respect.

But there was another dimension to “Satan’s” character. In an underground dungeon he would summon before him a ghastly assortment of the ruined, the helpless, and the hopeless of humanity - pathetic creatures for whom life had lost whatever meaning it once might have had.

To each of these poor, damned wretches “Satan” would offer a drink of a drug called *Kheft* in return for an appeal to him as God. And for a brief moment after tasting the *Kheft*, the suppliant would forget his agony and obtain a glimpse of some fleeting memory dear to him.

If anything were required to make such a scene even more hellish, it was the wanton, disdainful cynicism with which “Satan” received each obeisance and dispensed each chalice of the *Kheft*.

Anton LaVey’s Utterance of *Indulgence* proved liberating to the few who could handle it, but unfortunately a kind of *Kheft* for those who couldn’t. As long as the Word was inspired by Satan, it was an Unholy Grail of personal divinity.

But after 1975 Anton’s contempt for even his most fawning sycophants was glaringly obvious to old confidants. The famous “Do Not Ring Unless You Have An Appointment” plaque by his doorbell now seemed to say: *Lasciate ogni speranza, voi ch’entrate*.

⁴⁶ Cf. Chapter #11.B.2.

I. “On the Choice of a Human Sacrifice”

Devil-worshippers of the Dennis Wheatley type are presumed to have a penchant for ritual murder, so now Anton addressed the notion of sacrifice in general and of human sacrifice in particular.

At its most elemental level, “sacrifice” implies the giving-up of something precious to oneself in return for some other benefit or favor.

Humans being the selfish creatures they are, however, it has always seemed preferable to give up something precious to **someone else** in order to obtain the expected benefit.

In its most savage form this has entailed religious mutilation or murder, but civilization has succeeded in refining it to the scale of modern international wars with little trouble, gloating over enemy casualties and pinning posthumous medals on one’s own.

And so Anton’s first prescription was simply that the Satanist should **not** destroy an innocent animal or human being to avenge or appease self-generated insecurities. If a sacrifice is felt to be necessary for a magical ritual, then the sacrifice should be a true one - involving the magician **himself**.

Lest it be thought that he was advocating suicide, Anton hastened to point out that a true Satanist, harboring no conscious or subconscious hatreds towards himself, would have no reason to seek self-destruction. He would experience joy and fulfillment through life, not death.

What of the destruction of others per the law of the jungle? After all, “Might is Right” seemed to say that vengeance was not only acceptable but admirable.

Here Anton chose his words carefully. A true god will not draw the line at murder, because his divinity enables him to decide issues of life and death with absolute justice. But the *Satanic Bible* was written not for gods but for imperfect human beings who, if licensed to murder, would do so for equally imperfect reasons.

Humans, sensing this imperfection, have addressed it by legitimizing murder only at the national level. Logically the imperfection remains uncorrected by such a solution, inasmuch as a great many imperfect judgments do not combine to form a perfect one even if a consensus of opinion is reached.

For the fledgling Satanist, then, Anton recommended a purely ceremonial exercise in the passing of divine judgment by the **symbolic** destruction of individuals determined to deserve it.

The idea was that the magician, forced to confront a mock reality of his wishes, would thereby become increasingly more objective in making them and would approach, if not necessarily attain a truly divine perspective in adjudging the conduct of others.

It was a tactic that succeeded. Again and again Satanists who began their magical careers reciting long lists of curse victims gradually decided that they were being rather excessive in their condemnations. Finally they would become extremely discriminating in wishing any harm at all on others, realizing that clashes between human beings occur for many reasons besides unwarranted personal hatred.

The most advanced Satanists, Anton LaVey included, pronounce almost no curses at all. The true Satanist, in Nietzsche's words, has passed

“beyond good and evil” to a level of existence where all interactions of nature are seen in perspective.

This is the Law of the Jungle in its higher sense, as perhaps Kipling meant to express it when he wrote his *Jungle Books*.

J. “Life After Death Through Fulfillment of the Ego”

Satanism glorifies life and rejects forms of abstinence based upon presumed reward or punishment in a posthumous Heaven or Hell.

Does this mean that the Satanist must become resigned to a termination of his conscious existence when his body wears out, his heart stops beating, and his brain cells decompose?

Life and happiness in life are not favors dispensed by a God or Devil. Life is a biological incident of non-conscious natural law, and happiness in life is the product of an individual's own desires and skill at realizing them.

Consequently, suggested Anton, people should enjoy life as much as they possibly can.

Such a statement would seem rather trite were it not for the fact that a great many people work very hard at **not** enjoying life.

In ancient and medieval times, to be sure, the common man confronted an existence fraught with uncertainty, peril, and poverty. With the vision of a mind that was not wholly that of a natural beast, he resented his physical prison. He took such modest pleasures as he could, and, desiring more, he created great fantasy worlds for himself where he could not be oppressed by feudal lords, ravaged by the elements, or wasted by hideous diseases.

But even this escape was to be denied him, since others, sensing the power of such visions, determined to control them. They began to dictate the visions and to impose punishments for unauthorized ones, and so man created religion.

That delicate, beautiful quality in the human mind that had enabled it to reach out to the stars was crushed on the rack of the Inquisition and replaced by what Anatole France called “dense fumes of theology”.

As turgid as they were, the life-after-death religions made the misery of life at least a little less miserable by holding out the hope of salvation and redemption in the afterworld. It might be a false promise, but it was comforting - and it could not be exposed as a lie until too late.

As civilization continued its upward lurching, the life of the common man gradually became longer, healthier, and more affluent. It stands to reason that it should have become happier, but this would have weakened the hold of the great religions. So they told man that he should feel guilty for enjoying himself, because such enjoyment was supposed to occur only **after** death.

By another of those almost incredible ironies of history, this idiotic proposition was believed across almost the entire range of modern civilization. There were those who denied it, and there were those who exploited it, but on the whole it prevailed.

Only in the most recent times, when it has become so difficult to avoid having fun that most people have given up the battle [and the guilt], have the life-after-death religions begun to lose their grip and their power.

Anton LaVey did not start this revolution, nor did he lead it in a demagogic sense, but he did

articulate it far more succinctly and essentially than anyone else had managed to do.

In magical terms his Utterance of *Indulgence* shattered all philosophies and theologies not incorporating this principle.

But, Anton continued, there **was** more to “life” than mere material metabolism.

As the mind increased in power and self-awareness, it became less a prisoner in its physical shell and nature-governed mode of existence. Could it be that this process might continue to a stage at which the *ego* could break free altogether and become entirely self-contained? The entire thrust of Satanism seemed to lead in this direction. At the time of the *Satanic Bible*’s writing, Anton was not prepared to be more definitive, but it was subsequently one of the principal areas of our mutual interest and investigation.

K. “Religious Holidays”

There are three principal unholy-days on the Satanic calendar - one’s birthday [commemorating one’s own deification], *Walpurgisnacht*, Halloween - along with the approximate dates of the annual Equinoxes and Solstices.

L. “The Black Mass”

In his final “Lucifer” essay Anton exposed the traditional stereotype of the Black Mass as an exercise in anti-Satanic propaganda. Were actual Satanists to perform such a ceremony, he said, it would be for psychodramatic, illustrative purposes and not because of any intrinsic magic in the satire.

He concluded the essay with a brief account of some of the more abortive attempts at Satanism since the 17th Century: the *Chambre Ardente* scandal of Versailles, Sir Francis Dashwood's Hellfire Club, and the quasi-Rosicrucian offshoots of turn-of-the-century Europe such as Britain's Hermetic Order of the Golden Dawn (G.'.D.'.), Germany's *Ordo Templi Orientis* (O.T.O.), and Aleister Crowley's Order of the Silver Star (A.'.A.'.). Crowley's significance as a magician was rather condescendingly dismissed, probably because Anton's chief exposure to him at the time had been through John Symonds' unflattering biography *The Great Beast*.

* * *

M. Concerning the New "Lucifer" Chapters

Again, these chapters are arranged in order of descending complexity - not in the same topic-sequence as the original ASLV essays. Those originals used terms and assumed concepts which, by these new standards, were not adequately defined and explained. This was fine for the *Satanic Bible's* polemical purpose, but not for this ReVision.

Each of the following "Lucifer" chapters has been intentionally constructed as an introductory summary only. Following the 1968 completion of the original *Satanic Bible* were eight years of research and experience by Satanists, and then forty more by Initiates of the Temple of Set.

Non-initiatorily this ReVision draws extensively from academic, governmental, and independent resources as indicated in the text, notes, and bibliography. By all means pursue any such

leads as attract your interest following this introductory “Satanic Scout Handbook”.

Since this ReVision is intentionally in the vernacular and iconographic tradition of Satan and Satanism, I have tried to use that “lens” where possible, and not that of Egyptian & Setian discourse. That said, there are certain topics, like the actual composition of human individuality, for which J/C-genre language is simply, indeed woefully inadequate, requiring you to “think [if not walk] like an Egyptian”.

And so ...

Descende, audas viator, et terrestre centrum
attinges. Kod feci.

Descend, audacious traveler, and you will reach
the center of the Earth. I did it.

Arne Saknussemm, in

Jules Verne,

Journey to the Center of the Earth, 1864



9: Universes

A. Objective (OU)

The **Objective Universe** (hereafter “OU”) is what most humans are accustomed to regarding as “the only” universe, e.g. the totality of matter and energy in existence [of which these same humans would just assume themselves to be components].

Humans are aware of the OU because they bump into it all the time, from stubbing one’s toe to examining galaxies through telescopes. This surrounding is so constant and pervasive that they are physically and physiologically “addicted” to it: Removing such constant sensory reinforcement normally produces disorientation followed by panic and “insanity”. For the vast majority of humanity, ironically, it is thus the impress of the OU upon them which provides and reinforces their “individuality”.

Humans have gradually realized that the OU is not chaotic and haphazard; it exists and functions according to inflexible regularities, normally known as **natural** - or, as they are discovered, “scientific” - **laws** (NL). In prehistoric and primitive cultures, before such laws were known to exist and be thus

inflexible, the OU was assumed to be a variable at the manipulative whim of gods/God, and considerable effort was devoted to worshipping or appeasing such entities to prevent natural disasters or cataclysms. Of course there were/are enough random interactions of NLs to lend credence to “divine intervention” explanations, particularly when preached to ignorant masses.

Conventional questions concerning the OU include:

- (1) How did it come into being?
- (2) Why is it organized as it is?
- (3) Who created NL?
- (4) Why is NL so completely and permanently enforced?
- (5) Does the OU have a purpose, or is it just a gigantic accident? And of course:
- (6) What is/should be humanity’s relationship to the OU?

Obviously humanity has been accustomed to addressing, if not answering many of these questions by religious myth. It is easier for the ordinary mind to visualize a God impulsively snapping the OU into existence at a chosen point in time, for example, than to grapple with the fact that it has **always** existed; no “creative act” was therefore needed.

As for NL, human science has no idea whatever **why** it is what it is, or what enforces it. Science

contents itself with discovering and codifying such NL “as it is”, period.

B. Subjective (SU)

The **Subjective Universe** (hereafter “SU”) is each self-conscious being’s perception of the OU, blended with personally-generated overlays, selective impressions, and creative imagination as instinctive, indoctrinated, inspired, and/or initiated.

Thus not even the most controlled physical scientist can claim to accurately and completely see the OU. What he sees is his filtration and distortion of it through his SU, which he has built up both consciously and subconsciously from innumerable sources since birth.

More creative, artistic, mystical, etc. personalities may let their SUs run even more freely, to the point where the OU is of only occasional and necessary relevance to them. If some such persons reach a stage where their SUs have completely replaced the OU, they may be called “insane”; in this sense “sanity” is a measure of an individual’s suppression of his SU within socially-sanctioned boundaries.

1. Collective (CSU)

When more than one SU is present and involved in any society or problem situation, it should be obvious that no two of them will coincide, both in terms of subconscious “reality perception” and conscious values, desires, and actions applied.

Hence both human society and human history is most accurately understood as attempts by the involved humans to reconcile their conflicting SUs

into one or more community-approved **Collective SUs** (hereafter “CSU”).

Sometimes this is possible through peaceful means such as education, reasoning, or argument. In other instances where conscious SUs are too passionate, or when subconscious SUs are too inflexible and intolerant, the individuals/groups may resort to coercion - aggressive and intensive indoctrination, conditioning, and reinforcement, along with the suppression or extermination of the offending “competitors” - to achieve the desired “reality”.

In modern society, unsurprisingly, such coercion and intolerance are invariably attributed to “the enemy”, domestic outlaws, insurgents, revolutionaries, or other “alien” individuals or groups. It is assumed, without any need for argument or justification, that the community CSU into which its members have been conditioned since birth, is not just one among many options, but is “reality”. Questioning it thus goes beyond acceptable curiosity to “heresy”, “treason”, or “insanity”.

This was most famously caricatured in George Orwell’s novel *1984*, in which failure to accept the Party’s CSU not just at the conscious but at the subconscious “reality” level was condemned as the worst of all possible sins: “thoughtcrime” - correspondingly requiring not just punishment but “curing” by destroying the offender’s ability to see “reality” other than through the Party’s CSU.

C. Dimensions⁴⁷

1. *Ding Nicht An Sich*

Time by itself does not exist at all. It is something which exists only apart from itself, in the eyes and intelligence of a distinct consciousness (D5). It is the language by which that D5 detects, estimates, measures, and compares the changes of and between existential phenomena displacing the three dimensions (D1-3) of physical extension in OU space. In principle, if there were no such changes, time would, and could, not exist.

2. Kant

This interpretation of time was most famously articulated by the German philosopher Immanuel Kant (1724-1804), who in his *Critique of Pure Reason* (1781) contended that space (D1-3) and time (D4) are independent of, yet dependent upon one another in order to make them sensible concepts. Summarily:

- Different times are successive, not coexistent.
- Different spaces are coexistent, not successive.

In other words, time is necessarily an arbitrary **measurement of elapse**, which can exist only as a sequence, a continuum.

⁴⁷ In this discussion “#D” refers to the dimension(s) proper, while “D#” refers to an item or event of such dimension(s).

As for spatial objects or defined areas [of emptiness], they necessarily displace a single “point in time”, more precisely a “moment **without** time” in order to be absolute in themselves: Two D3s cannot displace the same 3D locus simultaneously.

3D space, Kant argued, is **objective**, that is independent of external perception.

Time, on the other hand, is **subjective**: It exists only in the mind of an external perceptive consciousness (D5), as an arbitrary, convenient means of demarcating changes in D3s themselves, and/or compared to other D3s.

That time has the illusion of objectivity is merely because of conventions among perceivers (CSU) establishing a common standard of such measurement, such as a “minute” or “hour” based upon the Earth’s solar orbit.

3. **Einstein**

This simple and self-evident distinction of Kant’s would be attacked by Albert Einstein in his confusingly-named “theory of relativity”, in which he insisted against all sanity that time is not a subjective relationship but an objective constant, thus mandating rigidly-calculated absurdities such as an everywhere-fixed velocity of light: leading to such derivative preposterities as “curved space” and “black holes”.

Eventually Pavlovian science will extricate itself from this tar-baby, or so one can only hope.

4. **Noumenon**

Since time is an arbitrarily-assigned valuation, Kant continues, it is not empirical: It is not gained

or learned from observation of NL phenomena. Rather it is *a priori*; it is assigned to OU phenomena, including, significantly, **before** and **after** they occur. Such concepts would not be possible in a genuinely-empirical environment.

5. Objective Universal

a. D1-3

Length, width, height: These measurements establish the existence of an OU substance, whether matter or energy, that exclusively displaces empty space.

Nothing else of the OU can occupy the same space simultaneously.

Note, however, that for D1-3 to have meaning, this displacement has to occur at a moment or during an interval of time. This is where D4 comes in.

b. D4

D4 is popularly called “time”, but as previously noted, that is a very ambiguous term. So D4 is better defined as **duration**, meaning the endurance of the existence of a D1-3 OU item.

D4 is still a function **completely within** the OU, and this is crucial to its correct appreciation.

Duration - “extension in time” - requires a point of comparison, a benchmark. A 3D item persists against/when compared to another 3D item, creating the function of measurement.

Thus if the Earth existed alone in space, it would be impossible to ascertain or state that it is stationary or moving. The moment that you add the

Sun and measure the Earth's orbit around it in terms of an arbitrary standard like "miles" and "hours", it becomes possible to state that the Earth is traveling 70,000 mph **relative** to the Sun.

So 4D requires at least one other OU item besides the 3D one being described.

Here we also see the correct and only use of the concept of "relativity". By its very name and intrinsicity, "relative" is a comparative measurement; it has no absolute existence.

So when Einstein stated that the velocity of light is an OU constant at 186,000 mps, he was asserting a conceptual impossibility. And it was this absurdity that generated the entire procession of derivative absurdities, from "curved space" and "wormholes" to "black holes" and "string theory". Procrustes' bed, which all of his visitors "perfectly fit" by having their extremities rack-stretched or amputated as appropriate, has become the office furniture of "accepted" physics.

6. Subjective Universal

a. D5

Rod Serling got it right in his cutenigmatic welcome to the original *Twilight Zone* television series:

There is a fifth dimension beyond that which is known to man. It is a dimension as vast as space and as timeless as infinity. It is the middle ground between light and shadow, between science and superstition, and it lies between the pit of man's fears and the summit of his knowledge. This is the

dimension of imagination. It is an area which we call the Twilight Zone.⁴⁸

Again, 1-4D exist within and are functions of the OU.

But for a D3 OU item to be significant, it must be encountered or perceived by another D3 OU item or items, thus establishing 4D relationship potential.

Hence in the illustration above, the Earth's orbit & speed around the Sun have a direct OU significance to both in terms of the various NL forces involved: climate, electromagnetic fields, etc.

The distinction between self-conscious intellects [such as Man] and merely instinctive stimulus/responses is - as illustrated by the "Garden of Eden" myth - the ability & prerogative to **assign meaning** to phenomena; this is an attribute of **divinity**.

"Meaning" includes but is not limited to morality, so Adam & Eve's "sin" was not being able to recognize Good & Evil where decreed by El⁴⁹, but assigning such values in disregard of his.

"Meaning" is not an OU-function. It is assigned by an intelligence from a necessarily external 5D perspective. Such a consciousness-generated reality is called a SU.

Each SU can exist wholly independent (Serling's "imagination") of the OU, or it can serve as a "lens" to perceive and meaning-assign OU phenomena.

Because of the uniquely-different perspectives and meaning-assignments of each SU-generating

⁴⁸ Serling, Rod, original narrative introduction for *The Twilight Zone*, 1959.

⁴⁹ The original & true name of the Canaanite god adopted by the Hebrews.

externality, there is no such thing as “objective perception” of the OU. What SU-externalities may call “objective reality” is actually an agreed-upon and/or enforced CSU. CSUs may be supported by anything from opinion popularity to instruments to establish the appearance of objectivity.

Thus NL exists authentically in and of the OU, but humans habitually perceive, interpret, and dogmatize it through the currently-dominant CSU.

“Established” CSUs may be the result of anything from institutional-academic cliques to social or religious agenda and taboos. What is **essential** from a propaganda standpoint is that an agenda-driven CSU **never** be acknowledged as such, but insisted to be objective, scientific OU-reality. “Heretics” are duly silenced and punished - more politely but just as effectively as being burned at the stake.

7. “Higher”?

There are **no** OU dimensions beyond 1-4, and to be precise D1-4 items are identifiable by such a label consequent to being assigned this meaning by a D5 intelligence.

Einsteinian CSU may imagine and attempt to OU-include not just misinterpretations of D4, but “string theory” D5+ mathematical nonsense proceeding from such factually-false premises.

Completely within a SU, of course, a “dimension” may be reconceptualized as freely and artistically as desired as in H.P. Lovecraft’s or Clark Ashton Smith’s tales, with no explanation or OU-substantiation either needed or pretended. Entertainment is intended; ulterior-motive deception is not.



10: Time

A. Frame

So we've established that D4 is a measurement of duration or elapse between two or more OU D3 phenomena. And that as a D5 you have the option and the power to orient or tie yourself to the OU, or to exist wholly within your D5 SU, in which case you completely control any D1-4s in that SU. Of course you may also be either voluntarily or forcibly involved in CSUs affecting your incarnate body and mental conformity.

So what does this "simple" situation have to do with "time" and "religion": the topic of this chapter?

Well, it's like this: Conventional (OU-aligned) religions not only assign you slave-tasks; they give you a time-limit (your incarnate lifetime) in which to accomplish them. Even if you're not entangled in such a religion, you may find yourself in varying levels of similar time-limits from powerful CSUs intentionally or ignorantly in step with them.

The best way to bring this into manageable focus is to introduce the concept of the Two Paths:

1. The Two Paths

The terms **Left-Hand Path** (LHP) and **Right-Hand Path** (RHP) refer respectively to the goals of recognizing and emphasizing one's individual separateness from the OU, or rejecting that separateness in favor of [re]union with the OU.⁵⁰

To put it another way, the LHP seeks individual divinity, while the RHP seeks [re]absorption in existing OU divinity.

The paradox of the RHP is that it prescribes increasingly stronger individual coherence and effort to successfully meld with the OU; it is this same personal coherence that strengthens and emphasizes separate individuality. The closer the RHP initiate comes to comprehending the essence of the OU and thus enabling immersion or dissolution within it, the stronger the definition and assertion of his distinction from it.

In short, the only way the RHP initiate can qualify to merge with El without corruption is to **become a complete mirror-consciousness of El**, at which stage melding or absorption is seamless.

⁵⁰ Historically the terms LHP & RHP originated in Tantrism, a school of Vajrayana Buddhism in northern India which taught that Buddhahood can be realized through various theurgic practices. For *mantra* and *mudra* ceremonies the female was positioned to the right of the male; for erotic rites she was positioned to the left. Theosophy's H.P. Blavatsky felt sex-magic to be immoral and perverse, so she subsequently employed the term "LHP" to characterize the magical systems she didn't like, and the term "RHP" the ones she did, i.e. Theosophy. As used herein the two terms have no moral connotation.

But ironically that presents a new paradox: Is the “new” El the original or the copy - and, after all, does it even matter?

The LHP is often accused of arrogance, of rebellion. But the LHP initiate does not seek to replace or eliminate the OU/El, while that is ultimately what the RHP initiate aspires to do: so perfectly that the synthesis will be not just undetectable but indistinguishable.

2. Conventional/RHP Religion

Conventional religions incorporate one of two concepts of time: **linear** or **cyclical**.⁵¹

What all Western religions have in common is the **linear** time of Judaism. Jewish mythology posits a “Genesis” of creation, followed by a time-unidirectional, everything-&-everyone-inclusive forced-march to a final “Apocalypse”.⁵²

This linear-time scenario is microcosmed in each human’s lifespan: It has a beginning, an incarnate-life ordeal of trial and obedience, and an end/consequence. You’ve got just **one** shot at existence, so you’d better make it come out in Anaheim.

The principal Eastern religions - Hinduism and Buddhism - are **cyclical**, not linear. The line of time

⁵¹ In Satanic/Setian initiation there are two different time-concepts: **circular** [per Egyptian metaphysics] and **timeless**. For discussions of these see my books *MindStar* and *FindFar*.

⁵² Even in a cultural climate of materialist deism, this linear-time model is reflected in the “one-way” Big Bang image of cosmology. Theoretically it would be just as possible to envision a cyclical universe of endless expansion/contraction oscillation.

keeps moving onward in a “Great *Mandala*”⁵³, to which souls keep returning in endless up/down reincarnations, until/unless they’re *nirvanically*-perfect enough to escape it into Eternal Bliss (*Ānanda*).

In any NL-alignment religion, everything depends upon whether your curriculum of perfection & reinclusion in El is intended to be accomplished in the course of one lifetime. If it is, the Jewish linear-time model suffices. This is the strategy of *Torah* Cabalism.

But if your curriculum provides for incompleteness, or inadequate purification, then you’re up against a dilemma: If there’s an inevitable Heaven/Hell, and instead of a life of passive obedience and/or the acceptance of Grace, you’ve “brazenly” presumed self-purification/perfection through Cabalism, **any** inadequacy or incompleteness will doom you not to Anaheim, but the L.A. freeways rush-eternity of *Sheol*.

The Catch-22 of the Eastern reincarnationist religions is that your previously identity & memory are flushed with every reembodiment. If you made the mistake of murdering a bodhisattva, resulting in your punitive reincarnation as a centipede, you can’t learn not to bite another one’s ankle.

At least if you’re a Christian or a Muslim, Jesus or Mohammed has promised to intercede for you ... maybe, if you don’t fall below the Grace standard.

If you’re Jewish, you’re screwed, because unless an acceptable Messiah shows up before you kick the bucket, no redemption for you is possible,

⁵³ with an appreciative, sentimental nod to Peter, Paul, and Mary.

and you're headed inevitably and eternally to *Sheol*.⁵⁴

3. Satanic/LHP Religion

Satanists will doubtless be grunted to hear that you're neither going to reappear as a centipede nor rot in *Sheol*, nor frantically abase yourself in hopes of getting on Jesus' or Mohammed's Grace roster.

As previewed in Chapter #13.C, the priests of Egypt discovered a far more interesting transition in your postcarnate *Xeper*. Peter Pan got it right: "To die will be an awfully big adventure!"⁵⁵

B. ExTensions

1. Cultural Recording

In Earthly affairs of concern to Satanists, OU 4D measurements are of interest in the linear division of major cultural movements, for instance the Renaissance and Enlightenment of Europe.

However such delineations become decidedly more problematic and less reliable as one looks further back into the periods before permitted history.

2. Metamorphosis

Our earliest evidence of mankind dates to about one million years ago.

In South Africa a large number of fossil remains of mutated apes has been found. Classified

⁵⁴ *Sheol* is sort of like Mordor, only worse. Cf. Chapter #13.B.

⁵⁵ Barrie, J.M., *Peter Pan*, 1904.

as *Australopithecines*, these pre-men possess human-like hip and thigh bones in addition to enlarged cranial capacities of between 400cc and 600cc. Conventional theories of evolution can substantiate the continued mutation of this man-ape to the stage of *Pithecanthropus Erectus* - a skull fragment found in Java with an estimated capacity of about 900cc.

Later versions of *Pithecanthropus* have evidenced skulls of up to 1,100cc. And here we encounter the enigma of the “missing link”.⁵⁶

3. Modification or Mutation?

The Java remains date to the Lower-Paleolithic period - about 800,000 years ago. The next two definitive ancestors of modern man, *Cro-Magnon* and *Neanderthal*, did not appear until the Middle-Paleolithic period - about 100,000 years ago.

There is some question, then, about the interim 700,000 years. Nor is this the only “missing link” period.

Cro-Magnon and *Neanderthal*, who were approximate contemporaries, possessed cranial capacities respectively of up to 1,700cc and 1,500cc. How and why did these startling enlargements occur? And why was *Cro-Magnon*’s cranium in particular **larger** than that of present-day man, who averages 1,400cc?

The *Diabolicon* identifies this change in protohumanity as the Black Flame of Satan. In the

⁵⁶ “Missing link” is out-of-favor among contemporary paleontologists, because it implies too simple & linear a chain in theoretical ape-to-human evolution. The politically-correct replacement is “transitional morphologies”, which only blurs and jargonizes the phenomenon.

Egyptian Book of Coming Forth by Night and Word of Set, it is known as the Gift of Set.

Less shockingly to profane sensibilities, it is euphemized as a rectangular black monolith in *2001: A Space Odyssey*.⁵⁷

4. 95,000 Years of ?

In addition to the “link” (which could have been instantaneous or gradual, and longer ago than 100,000 BCE), there is the obvious follow-up question of what humanity did with its new potential thereafter - roughly the 95,000 years until the earliest surviving recorded history of ancient Egypt. Consider: 95,000 years is rather a long time to do nothing, then suddenly embark upon a 7,000-year binge of “civilization”.

Inevitably this resurrects the ghost of Plato’s Atlantis, as representative of a higher human civilization prior to the earliest accepted records of dynastic Egypt. Observed one noted archæologist:

Hoffman brings out in his book that the hook we hang Egyptian dynastic dating on, particularly the early dynasties, is a list from Manetho, an Egyptian priest at Sebennytos in the Nile Delta around 280 BCE. We have it today only in fragments, but it’s still the hook, so to speak. That’s how we get the usual 30 dynasties, and conventional Egyptologists are more or less happy with that.

⁵⁷ This 1968 film was a collaboration between two avowed atheists: director Stanley Kubrick and author Arthur C. Clarke. While Clarke took the idea of a “human development monitor” from his 1948 short-story *The Sentinel*, less-known is that the concept of external alteration of human intelligence came from his 1953 novel *Childhood’s End*, in which it was the gift of Devil-image aliens.

What they're **not** so happy about is that Manetho's list goes on quite a ways before Menes, before the accepted date of 3100 BCE going backwards: 350 years Thinites; 1,790 years other Memphite kings; 1,817 years other kings; 1,255 years "Heroes"; and before that 13,900 years in which the *Neteru* - the "gods" - reigned physically on Earth. That's where Manetho stops.⁵⁸

Christianity's and Islam's diligence in obliterating "heathen" history leaves modern historians and archaeologists with substantially fewer resources than would otherwise survive. Concerning just the famous Library of Alexandria:

In 389 CE a Christian mob, acting on the orders of the Christian Roman Emperor Theodosius, burned the great library to the ground.⁵⁹

Even so, millions of book-rolls were rescued or gathered together from other repositories and the library was reestablished - until 636. In that year Alexandria was taken by Omar, the Third Caliph of Islam, who decreed: "The contents of these books are in conformity with the *Koran* or they are not. If they are, the *Koran* is sufficient without them; if not, they are pernicious. Therefore let them be destroyed." They were burned as fuel to heat the city's baths; it took six months for all of them to be consumed.⁶⁰

⁵⁸ Jones, Harford I., conference call with Paul Kantner, Linda Reynolds, & M. Aquino, 11/7/1994. The book Dr. Jones mentions is Michael Hoffman's *Egypt Before the Pharaohs*.

⁵⁹Tompkins, Peter, *Secrets of the Great Pyramid*. New York: Harper and Row, 1971, pages 3-4.

⁶⁰Berlitz, Charles, *Mysteries from Forgotten Worlds*. Garden City, New York: Doubleday and Company, 1972, page 36.

While “accepted” archæology shies away from Atlantis as being as reputation/tenure-threatening as UFOs, the same was not true of the Ahnenerbe-SS, Heinrich Himmler’s “Ancestral Heritage” research department, which in the pre-World War II years conducted major expeditionary explorations in locales from Tibet to Iceland to pre-Columbian America, with Atlantis being of particular interest.

After the war the Ahnenerbe’s records were confiscated by the U.S. Army, microfilmed, and promptly forgotten in the basements of the National Archives building in Washington, D.C. - much like the famous last-scene in *Raiders of the Lost Ark*.⁶¹

Indeed more than a few “Hollywood fictions” have obscure bases in fact, as in certain files at the Cheyenne Mountain Complex while an obscure scholar was giving a modestly-attended lecture a thousand miles away:

Which leads to my central question about the ancient Egyptians: Why didn’t their culture “develop”? I believe that the evidence shows that their arts, sciences, mathematics, technology, techniques of warfare are all there complete from the beginning. What I want to argue here today is that the Egyptians of the pre-Old Kingdom era somehow “inherited” all these arts and sciences. Then after a short “getting acquainted” period, we

⁶¹ The complete archæological, magical, and administrative records of the Ahnenerbe are contained on microfilm rolls #120-211, Microcopy T-580 (10-135-4) in the National Archives Building of the United States, Washington, D.C. These papers were never sorted, indexed, and annotated in detail until I discovered them and did so. Cf. M.Aquino, *We Break the Sword* (San Francisco: Barony of Rachane, 2016) for some “truths stranger than fiction”.

see the full flowering of what we call ancient Egypt ...⁶²

5. The OU Satanic Age

If there is an OU Satanic Age, it falls generally within the OU 4D of 100,000 BCE to [ongoing]. If there is a question concerning this situation, it may have more to do with its OU-byproducts than humanity's own utilizations and satisfactions. As the world is generally aware, scientific knowledge of atomic disruptions has resulted in weapons which in a matter of minutes could extinguish life on the planet.

Also uncontrolled overpopulation and overuse of resources threaten to destroy the biospheric balances which have made Earth a generally hospitable environment.

To the extent that humanity's discretionary intelligence has made these irresponsible and ultimately self-destructive excesses possible, it is a Gift that definitely has its ominous side.

Brought to mind are is the admonition of Belial in the *Diabolicon*:

For Hell doth bequeath to man his perfect
freedom, and such a gift can never be
recalled.

⁶² Lecture, Daniel Jackson, Ph.D., Scottish Rite Temple, 4357 Wilshire Boulevard, Los Angeles, California, 12/11/1992. As one of the U.S. Army's first Joint Space Intelligence Officers #35B3Y, I was the J2X Officer at USSPACECOM 1990-94.

C. Subjective Universal Time

Since all elements of a SU are willfully created, time-factors and measurements thereof are infinitely malleable and variable, including inconsistency and contradictory interrelationships.

At first glance this appears to be insanity, but under the control of a seasoned magician it simply augments a medium of complete, discretionary elasticity.

In a given SU the magician can accelerate, slow, or freeze time. He can himself move and act separately within any such adjusted scenario, in order to effect or facilitate the desired outcome.

The utility of such options and skills increases with SUs which are extended to others' perception and influence. A common example is stage-magic, in which the magician intentionally distorts and deceives the audience's senses of time and space to create entertaining illusions of altered, seemingly impossible reality.

In mundane human affairs, such as politics and economics, CSUs are routinely created and merchandised to manipulate populaces and/or customers. Such creators usually don't think of themselves as "magicians", of course, but rather as advertisers, publicists, or politicians. But the operational methods have a common basis; the principal difference lies in the true magician's far more knowledgeable subtlety and rigorous sense of personal and professional ethics.

At the sociocultural level, CSU time may be promulgated to be one of the principal determinants of the social order. In ancient Egypt, for instance, the operative CSU time was **circular**, not linear [as the Hebraic and most modern habit]. Civic virtue in

Egypt was to be found in an appreciation of and alignment to the *neteru*; perfection was exemplified in recurrence, such as the Sun's and stars' "orbits" of the Earth.

Another, less-refined and -inclusive model is that of **cyclical** time. This was characteristic of social systems, as those of pre-Christian Europe, in which linear change was perceived and tolerated where necessary or functional; but other periods, among them the seasons and flora/fauna cycles needed to be respected for the society to survive and prosper. The famous Stonehenge is an example of a cyclical calculation mechanism.⁶³

D. **Æons**

As far as most occultists are aware, references to **æons** began with Aleister Crowley's much-advertised Æon of Horus, which he proclaimed to have followed first the Æon of Isis (roughly pre-Christian paganism) and then that of Osiris (roughly 2,000 years of Christianity). Since Crowley's understanding of Egyptian mythology was essentially that of the Osiris/Isis/Horus trinity, this tied Western civilization up into a nice, neat package.

Not only was Crowley responsible for bringing about the Æon of Horus, we are told, but that of Osiris as well - in a previous incarnation as the High Priest of Osiris [and Priestess of Isis] *Ankh-f-na-khonsu*. The story of this is told in his memoir of that incarnation, "Across the Gulf", in *Equinox* #I-7:

⁶³ Cf. Hawkins, Gerald & White, John, *Stonehenge Decoded*. New York: Hippocrene, 1988.

But Thoth the mighty god, the wise one, with his ibis-head and his nemyss of indigo, with his *Ateph* crown and his phoenix wand and with his *ankh* of emerald, with his magic apron in the three colors; yea, Thoth, the god of wisdom, whose skin is of tawny orange as though it burned in a furnace, appeared visibly to all of us. And the old Magus of the Well, whom no man had seen outside his well for night threescore years, was found in the midst; and he cried with a loud voice, saying, "The Equinox of the Gods!"

And he went about to explain how it was that Nature should no longer be the center of man's worship, but man himself, man in his suffering and death, man in his purification and perfection. And he recited the Formula of the Osiris as follows, even as it hath been transmitted unto us by the Brethren of the Cross and Rose unto this day ...

In his own writings Crowley does not indicate where he came by this concept of "æons" or exactly what is meant by it. A little detective work, however, takes us back to the days of the Golden Dawn and the writing of a book entitled *Egyptian Magic* by Florence Farr, Scribe of the G.'.D.', in 1896. This book, part of a 10-volume series *Collectanea Hermetica* edited by W.W. Westcott, contained a very interesting chapter called "The Gnostic Magic of Egypt", from which the following quote:

Let us first consider the essential principles of Gnosticism, which are briefly as follows:

First - A denial of the dogma of a personal supreme God, and the assertion of a supreme divine essence consisting of the purest light and pervading that boundless space of perfected matter which the Greeks called the *Pleroma*. This light called into existence the great father and the great mother whose children were the *æons* or god-spirits. That is to say from the supreme issues the *nous* or divine mind and thence successive emanations, each less sublime than the preceding.

The divine life in each becoming less intense until the boundary of the *Pleroma*, or the fullness of God, is reached. From thence there comes into being a taint of imperfection, an abortive and defective evolution, the source of materiality and the origin of a created universe, illuminated by the divine but far removed from its infinitude and perfection.

Now the Gnostics considered that the actual ruler and fashioner of this created universe and its beings good and evil was the *Demiurgos*, a power issuant from *sophia* or wisdom. By some it was said that the desire of souls for progression caused the origin of a universe in which they might evolve and rise to the divine.

The Gnostics definitely believed in the theory of cycles of ascent and return to the evolutionary progress of worlds, ages, and man; the ascents & descents of the soul; the preexistence of all human souls now in worldly life; and the surety that all souls that desire the highest must descend to matter and be born of it. They were the philosophical Christians.

The rule of the Christian church, however, fell into the hands of those who encouraged an emotional religion, destitute of philosophy, whose members should be bound together by personal ties of human sympathy with an exalted sufferer and preacher rather than by an intellectual acceptance of high truth.

The Gnostics dissented from the creed then being taught, on the ground of the inferiority of the hero-worship of Christ to the spiritual knowledge of the supernal mind, which they considered he taught.

The Gnostics were almost universally deeply imbued with the doctrines of Socrates and Plato; and a religion of emotion and reverence, combined with moral platitudes, did not seem to them of a sublimity sufficiently intense to be worthy to replace the religious mysteries of Egypt, India, and Persia, the theocracy of the Jews, or the sublime truths hidden in the myths of Greece.

In *Religion in Ancient History* S.G.F. Brandon
comments:

In his "First Epistle to the Corinthians" Paul had occasion to contrast his teaching with that of other systems known to his readers. In so doing he was led to give this significant account of his own: "Howbeit we speak wisdom among the perfect: yet a wisdom not of this world, nor of the rulers of this world, which are coming to naught: but we speak God's wisdom in a mystery, even the wisdom that hath been hidden, which God foreordained before the worlds unto our glory: which none of the rulers of this world knoweth: for had they known it, they would not have crucified the Lord of glory" (ii. 6-8).

In our official English translations the proper meaning of this passage is obscured at two crucial points. The Greek word translated as "world" here, severally in its singular or plural forms, is *aion*, which does not mean this physical world or Earth, but "time" or "age".]

Paul's use of *aion* here accordingly shows that he was thinking in terms of an esoteric system of "world-ages" that probably derived ultimately from Iranian and Babylonian sources, and that in various forms was much in vogue in current Græco-Roman thought. Next the words translated as "rulers of this world" (*archontes tou aionos toutou*) do not refer, as is popularly supposed, to the Roman and Jewish authorities who were responsible for condemning Jesus to death. They denote dæmonic beings who were associated with the planets and believed to govern the lives of men on Earth.

As Farr and Brandon both go on to observe, Gnostic Christianity was regarded as a very serious threat to the Christian church and was intensely persecuted. Had it become prevalent, the 2,000 years might have evolved very differently in Western civilization - with a very intellectual, philosophical, and initiatory religious climate instead of the

intolerant, ferocious, and ignorant horror of dogmatic Christianity.

Now we are beginning to see this term *æon* in a new light. The *Æon* of Horus is not just a period of OU time when ideas symbolized by Horus are dominant. Rather it is a *Ding an sich*, a *noumenon*: a CSU of purely rational **apprehension**, not perception by the senses.

Thus in what one might term the Lesser Black Magical (LBM) sense, an **æon** is simply **an attitude which one chooses or is conditioned to adopt**. This is what is meant by saying that different people “exist in different æons”: that a Jew, Christian or Muslim exists in the *Æon* of Osiris, a Wiccan in that of Isis, and a Thelemite in that of Horus.

Accordingly, while æons are “pyramidal” in sophistication, after the fashion of Plato’s “pyramid of thought”, there is no reason to consider them linear-time-sequential, each new one superseding and obliterating the one before it.

In a LBM sense, therefore, the population of the world continues overwhelmingly in the grip of the *Æon* of Osiris, the best intentions of Aiwass notwithstanding. The *Æon* of Isis is the next influential, followed by that of Horus.

The *Æon* of Set, of which the CSU Age of Satan was the explosive harbinger, highest on the pyramid and demanding to comprehend and indwell, is the most rarified and exclusive of all.

As with degrees of initiation, it would be excruciating if not impossible to spend all of one’s time in a “higher æon”. When we go about our affairs in the profane world, we are usually Osirians, peering with curiosity and vague alarm at ecological activists (Isis) or *avant-garde* artists (Horus). Yet

we experience periods of Isis and Horus too - and, when we wish to, that unique Æon of Set.

Crowley, who suggested that æons were OU-linear in “catastrophic succession” - I presume in order to more forcefully advance the cause of the Æon of Horus - predicted in the *Equinox* #I-10 that following the ÆH:

... will arise the Equinox of Ma, the goddess of justice. It may be a hundred or ten thousand years from now (1913), for the computation of time is not here as there.

In 1921, in his “new comment” to *Liber Legis*, Crowley speculated that the next æon would be that of Thmaist, third officer in the G.'.D.'. Neophyte ritual. On the other hand, he continued, “It may be presumptuous to predict any details concerning the next æon after this.”

Is there a **Greater Black Magical** (GBM) sense of æonics as well?

Seen through the lens of GBM, an æon is in fact a **living entity**, in which its initiates are “cells”.

This is the secret which the Gnostics brought from antiquity, and which so frightened the Christian dogmatists.

The “god” of an æon is thus a creature of the total magical and philosophical energy of material beings who are initiates of that æon, i.e. who are aware that they are “avatars of the god”. [Are you now beginning to see the ancient origins of Hegel’s concept of an “overmind”?]

Understood in this sense, a GBM working is a way of the “part’s” reaching out to contact, experience, and/or manifest the “whole”. This is why true GBM is not even remotely like “prayer” as the profane practice it. Nor is it mere meditation, in

which the mind of the meditator merely extends to its own limits. It is the greatest secret, and the greatest fulfillment, of unique existence.

Once an æon is apprehended thus, a great many veils fall away, a great many mysteries of what magic is and why it works are revealed, and indeed the entire “why” of human consciousness is absorbed: the Grail is attained. All you need is the *næsis* to perceive it; when you are ready for it, It will be ready for you.



II: Gods and Devils

A. Objective Universal

1. Multiple

Of crucial importance to an understanding of the OU is not just its existence and regularity, but the reason **why** this regularity exists **as it is**, and why it is **enforced** in this configuration instant to instant.

As Aristotle realized, the whole of the OU necessitates a **prior** genius to conceive, establish, **and to continually compel** its order and consistency. This is the collective, interrelated genius of the natural *neteru*, whose existence is not merely proved but **necessitated** by the OU omnipresence & omnipotence of NL.

It is clear then that there is neither place, nor void, nor time, outside the heaven. Hence whatever is there, is of such a nature as not to occupy any place, nor does time age it; nor is there any change in any of the things which lie beyond the outermost motion; they continue through their entire duration unalterable and unmodified, living the best and most self sufficient of lives... From [the fulfillment of the whole heaven] derive the

being and life which other things, some more or less articulately but other feebly, enjoy.⁶⁴

This “Necessity Supreme” cannot be ignored:

I find no hint throughout the universe
Of good or ill, of blessing or of curse;
I find alone Necessity Supreme
With infinite mystery: abysmal, dark,
Unlighted ever by the faintest spark;
For us the flitting shadows of a dream.⁶⁵

Absent the *neteru* there is no explanation for the OU’s existence vs. nothingness, for the almost-unimaginable intricacy of its constituent elements and their interaction, and for the instant-to-instant identity of these.

Absent them there would simply be chaos in all OU phenomena, if indeed the OU existed in whole or part by mere happenstance.

The question follows: If the *neteru* exist and are prior to manifest OU existence, how did **they** come to exist? Doesn’t this merely ratchet the problem of “Creation” up one notch, leaving us with the same dilemma?

The answer is at once obvious and alien to humans’ accustomed way of thinking, and it has to do with the concept of “time”.

Time (4D) is an exclusively-OU phenomenon: a measurement of change occurring relative to two or more OU-objects or -energies. It is nonexistent, meaningless in the SU.

The *neteru* exist in their respective SUs, from which they generate and order the OU.

⁶⁴ Aristotle, *De Cælo*, I.9, 279 a17–30.

⁶⁵ Thomson, James, *The City of Dreadful Night*, 1874.

This is, precisely, **timeless**. As such, there was never a “point in time” for their Coming Into Being, nor for their time-endurance. They simply **are**, or more comprehensively in the Egyptian hieroglyphic, *Xeper*.

Why should humans apprehend the *neteru* as a multiplicity [“gods”] instead of a singularity [“God”]?

To some extent there neither is nor need be an answer to this, as the complete OU-expression of the *neteru* is internally harmonious. How this harmony is achieved is unresolvable by reason (Platonic *dianoia*).

However there is a compelling argument for multiplicity, and it is once again the existence of Set: a *neter* completely distinct from and alien to the natural *neteru*.

A “divine singularity” would preclude such an exclusion; therefore what exists other-than-Set, to the extent that it is indeed integral and harmonious, implies, if not indeed requires that it be divisible and the parts each fully-functional in its own essence.

Beyond this, as the Egyptians, Pythagoras, and Plato also acknowledged, the *neteru* are not discernible through algorithmic reasoning within the mechanisms of the OU (the aforementioned *dianoia*), but only through the higher faculty of intuitive apprehension: *næsis*. This is a supremely-refined and -disciplined mental process achieved through the exercise of the *Dialectic*; it is not mere phantasy or dreaming [though both of these are lesser manifestations of the mind’s suprarational, Setian capabilities].

To the Egyptians, **all of the OU is actively-alive**: the direct consequence of the wills of the

neteru. Nature was intelligible not just through inanimate, automatic, general regularities which could be discovered via the “scientific method”; but also **through connections and associations between things and events perceived in the human mind**. There was no distinction between “reality” and “appearance”; anything capable of exerting an effect upon the mind thereby existed.

Hence a dream could be considered just as “real” and thus significant as a daytime experience. No more eloquently has this been summarized than by She-Who-Must-Be-Obeyed to Allan Quatermain in ancient Kôr:

[Allan] “I have heard of Isis of the Egyptians, Lady of the Moon, Mother of Mysteries, spouse of Osiris whose child was Horus the Avenger.”

[Ayesha] “Aye, and I think will hear more of her before you have done, Allan, for now something comes back to me concerning you and her and another. I am not the only one who has broken the oaths of Isis and received her curse, Allan, as you may find out in the days to come. But what of these heavenly queens?”

“Only this, Ayesha: I have been taught that they were but phantasms fabled by men with many another false divinity, and could have sworn that this was true. And yet you talk of them as real and living, which perplexes me.”

“Being dull of understanding doubtless it perplexes you, Allan. Yet if you had imagination, you might understand that these goddesses are great principles of nature: Isis of throned Wisdom and strait virtue, and Aphrodite of Love as it is known to men and women who, being human, have it laid upon them that they must hand on the torch of life in their little hour. Also you would know that such principles can seem to take shape and form and at certain ages of the world appear to their servants visible in majesty, though perchance today others with changed names wield their

sceptres and work their will. Now you are answered on this matter.”⁶⁶

2. Singular: Judæo/Christian El

The roots of Judaism go back to Bronze Age (3300-1200 BCE) Canaan, on the eastern Mediterranean coast in the area of modern Palestine.

The various Canaanite settlements, from which the nomadic Hebrews⁶⁷ emerged as one of various traveling tribes, worshipped many gods, including Ba'al, Dagon, El, Tanit, and Moloch.

The Hebrew *Tanakh* (“Old Testament” source texts) specifically identify the later-renamed “Yahweh/YHVH/Jehovah” as El, one of the most intolerant and bloodthirsty. As constant wanderers between, then encroachers upon Canaan’s stable cities and cultures, the Hebrews needed the most vicious and threatening deity possible: both to terrorize their own, loosely-knit membership into cohesiveness and to propagandistically overcome any sponsoring gods of invaded communities. And so they adopted El.

a. Appropriations

Supporting stories, as needed to impress and intimidate the ignorant and gullible, began as corrupted fragments of pre-existing Canaanite, Babylonian, and Egyptian polytheistic legends,

⁶⁶ Haggard, Sir H. Rider, *She and Allan*, 1921. *The Second Book of Ayesha*, Leonaur Press, page #157.

⁶⁷ From Old French *Ebreu*, via Latin from late Greek *Hebraios*, from Aramaic *ʿib ray*, Hebrew *ʿib rî* “beyond the river”.

gradually coalescing into the *Holy Bible's* "Old Testament", absent either the crediting to or educational morality of these sources.⁶⁸

A further Hebraic corruption - Dualism - was also appropriated, again imprecisely, from Persian Zoroastrianism (after Zarathustra, ca. 600 BCE); it involves a conflict between two opposing forces of the cosmos - in Persia Ahura Mazda vs. Ahriman, and later in Hebrew imitation El vs. Satan.⁶⁹

b. Xodus

If you thought you saw even a correct timeline in Cecil B. DeMille's *The Ten Commandments*, think again: Neither Pharaoh Seti I nor his son Rameses II imprisoned a nation of Hebrew slaves, and Rameses didn't lose either his army to the Red Sea or his son to an El-slaughter of Egypt's firstborn.⁷⁰

Nor did any of this occur during Rameses II's reign:

⁶⁸ Cf. Gerald Massey, *A Book of the Beginnings* (Seacaucus, NJ: University Books, 1974). This work was the first of his series on the topic. Among the topics addressed: Egyptian origins of practically every Hebrew and Christian myth, and Egyptian origin of the Hebrew language. Massey followed this 2-volume work with two more equally-extensive sets, *Natural Genesis* and *Ancient Egypt*, further developing and documenting this information.

⁶⁹ While in original Persian Dualism the powers and influence of Ahura Mazda and Ahriman constituted a divine balance, the Hebrews and their Christian/Islamic variations, have never been able to resolve the dilemma of a supposedly omnipotent and good El with the existence of evil; the dilemma of *theodicy*.

⁷⁰ Rameses II was succeeded by Merenptah, the fourth son of his second wife, simply because by age 90 he had outlived all of his older sons.

Hard evidence of the Exodus event in the preserving deserts of the Sinai, where most of the biblical Wandering takes place, is similarly elusive.

Although its climate has preserved the tiniest traces of ancient Bedouin encampments and the sparse, 5,000-year-old villages of mine-workers, there is not a single trace of Moses or the Israelites.

And they would have been by far the largest body of ancient people ever to have lived in this great wilderness.

Neither is there any evidence that Sinai and its little natural springs could ever have supported such a multitude, even for a single week.

Several 19th-Century vicars recognized this fact within a day or two of the start of numerous expeditions in search of Moses' footsteps.

"Escaping from the rigours of an English winter," as one of them says, "in a land of the flock and the tent to which our only guide was the Bible" they quickly realized that the biblical Exodus was logistically impossible and that the *Bible* was a most ambiguous guide to that desolate region.

The biblical description of the Exodus, then, flies in the face of practical experience. Indeed the closer you examine it, the further it seems removed from all of ancient history."⁷¹

As for the Ten Commandments, El borrowed their content from the Egyptian-Hittite Treaties of 1274 BCE ...

The prologue of the Hittite treaty reminds the Hittite king's vassals of his benevolent acts.. (compare with *Exodus* 20:2 "I am the LORD your God, who brought you out of the land of Egypt, out of the house of slavery.").

The Hittite treaty also stipulated the obligations imposed by the ruler on his vassals, which included a prohibition of relations with peoples outside the empire, or enmity between

⁷¹ Romer, John, *Testament*. New York: Henry Holt, 1988, page #58.

those within.” (*Exodus* 20:3: “You shall have no other gods before Me.”).

Viewed as a treaty rather than a law code, its purpose is not so much to regulate human affairs as to define the scope of the king’s power.⁷²

... but didn’t get around to his own version until at least the 7th Century BCE.⁷³ This would have corresponded to the [Kushite] XXV Dynasty of the Third Intermediate Period; Seti I & Rameses II were of the [Setian] XIX Dynasty (1290-1197 BCE).

c. RedEmption

If you’re unlucky enough to be one of El’s Chosen People (the Hebrews>Jews), you’re headed for the extremely unpleasant *Sheol* when you croak, and that’s all there is to it.

So when Jesus and Mohammed promised Original Sinners a way out, they instantly got an attentive audience.

And it sounded like a good deal: All you had to do was obey one of them, not El directly.

“They”, institutionalized as churches and mosques, were nice as long as you unquestioningly obeyed and paid taxes to support them.

d. Exodus 22:18

If you weren’t interested, or chose the wrong Redeemer for your locale, you had the choice of either converting or being tortured and killed: in the

⁷² Bright, John, *A History of Israel* (4th Edition). Philadelphia: Westminster Press, 1972, pages #165-70.

⁷³ Finkelstein, Israel & Silberman, Neil Asher, *The Bible Unearthed*. New York: Touchstone, 2002, page #70.

Christian Roman Empires, Dark Ages Europe, the Crusades, the genocidal wars of the Protestant Reformation and Catholic CounterReformation, and the Renaissance.

If you happened to be a native of the Western Hemisphere or Pacific-rim Asia, Christian missionaries were quick to exterminate or enslave “Heathens” from the moment Columbus arrived.

Islam cut just as bloody a swath where it advanced around the Mediterranean, Africa, the Middle East, and southern Asia.

All of which has continued, past the European “Enlightenment”, to the genocidal religious wars of the 21st century: Shiite against Sunni Muslims, Jewish Israel against Muslim Palestine, Indian Hindus against Pakistani Muslims, and Buddhist Myanmar against Muslim Rohingya.

In the interest of fairness, here is a list of not just worldwide genocides, but even the smallest wars or massacres perpetrated by Satanists/Setians throughout history: [].

Not just this striking contrast, but the scourge, persistence, and viciousness of nonSatanic religious violence speaks directly to the reason: insecurity in nonSatanic religious belief. In short, if you have little or no confidence in the validity of your chosen or compelled religion, even the existence of alternatives is an unacceptable threat and must be eliminated one way or another.

Satanists/Setians feel no such insecurity, because this religion is based on solid premises. The existence, even the prevalence of the profane is thus a matter of disinterest, or, if considered emotionally, nuisance or pity.

Profane religious neurosis and violence force attention only when, as in the Salem witch-hunts or

the 1980s' international "Satanic Panic" pogroms, degenerate profane fantasies concerning this religion explode into open violence and attempted extermination.

Ironically profane ignorance is so widespread that the victims of such vigilantism are more often than not innocent bystanders who know no more about authentic Satanism than their Inquisitors.

e. CabalEmption

At least Christians and Muslims could now breathe easier: All you had to do to qualify for Heaven instead of *Sheol* was to surrender your will to Jesus' or Mohammed's representatives and convert or exterminate as many heathens and heretics as you could reach.

But El's Chosen People, the Jews, not only didn't have this promise, even if they kill every last Palestinian and "intrusive" Syrian, Lebanese, Egyptian, and American⁷⁴ inconvenient to "Greater Israel". Comments Arthur Schopenhauer in *Parega* #I, 13:

The Jewish religion proper, as described and taught in *Genesis* and all the historic books until the end of *Chronicles*, is the crudest of all religions because it is the only one which has no theory of immortality - not even a trace of it. Every king and every hero or prophet is buried, when he dies, with his fathers, and there is an end of the matter; no trace of any existence after death; indeed, as if

⁷⁴ On 6/8/1967 the Israel air force & navy attempted to sink the *U.S.S. Liberty* research ship in international waters, planning to blame it on Egypt. Annoyingly for Israel, some of the American sailors survived to expose this "false flag" operation.

intentionally, every thought of this sort seems to have been removed.

But Schopenhauer is only partially correct. According to Hebrew theology, the soul - which is an animating force common to animals as well as humans - survives as a “shade” which endures eternal imprisonment in a dark, dismal prison called *Sheol*, from which there is no escape, redemption, or resurrection. Whether the soul-being was virtuous or vicious in life makes no difference; *Sheol* awaits all.

But wait! If El hasn’t sent Jews a Redeemer as he has Christians and Muslims, might there be a way for them to escape *Sheol* by **redeeming themselves**?

In the 13th Century CE Jews [and uncertain Christians] were offered a new hope for non-Messianic redemption from both Adam & Eve’s Original & their own additional sins. The Spanish Jew Moses de León authored a series of books, the *Zohar* (“Splendor”), claiming to reveal divine mysteries concealed in the *Torah*.

The mysticism contained in the *Zohar* is known as [Hebrew] **Cabala** (aka “Kabbalah”, “Qabala”, etc.). The word means “aligned” or “corresponding”, and purported to chart an initiatory pathway to redemption by personal effort alone. Desperate Jews, as well as similarly-motivated Freemasons, Rosicrucians, Theosophists, and Thelemites eagerly made the Cabala the core of their teachings.

Moses de León ascribing the *Zohar* to the 2nd-Century rabbi Shimon bar Yochai, who hid in a cave for thirteen years studying the *Torah* and was inspired by the prophet Elijah to write the *Zohar*.

Unfortunately León’s widow confessed that her husband had written it, using the prophet for profit.

This trifling quibble seems not to bother the legions of Cabaloyalists, however.⁷⁵

f. TauTheology

In “Might is Right” Arthur Desmond waxes particularly vehement on the subject of lies:

The most dangerous of all enthroned lies is the holy, the sanctified, the privileged lie - the lie that everybody believes to be a model truth.

It is the fruitful mother of all other popular errors and delusions. It is hydra-headed. It has a thousand roots. It is a social cancer.

The lie that is known to be a lie is half-eradicated, but the lie that even intelligent persons regard as a sacred fact - the lie that has been inculcated around a mother's knee - is more dangerous to contend against than a creeping pestilence.

Popular lies have ever been the most potent enemies of personal liberty. There is only one way to deal with them: Cut them out, to the very core, just as cancers are. Exterminate them root and branch, or they will surely eat us all up. We must annihilate them, or they will us.

We have seen that the vaguely/mysteriously impressive “God” turns out to be nothing more than just one of a number of savage, sadistic Canaanite idols, first appearing millennia after far more benign, articulate, and educational cosmological principles such as the Platonic/Pythagorean Forms and the Egyptian *neteru*.

Without exception the “wisdom” attributed to El turns out to be plagiarisms at best, malicious deceits at worst.

⁷⁵ Funk & Wagnalls, *Jewish Encyclopedia*.

The history of El-worship is an unrelenting bloodbath of torture and murder through the centuries, in return for which this god promises its servants an afterdeath eternity of nightmare in the desolation and misery of *Sheol*.

But before the Satanist can apply “Ragnar’s” remedy to El, the two “proofs of his existence” most commonly advanced by his cultists must be demolished - which is not in the least difficult:

Both “proofs” relate to the cosmological conglomerate of interrelated matter and energy: the **Objective Universe** (OU).

The first proof, most famously advanced by Thomas Aquinas in his *Summa Theologica* (still the doctrinal backbone of the Catholic Church), is an attempted application of Aristotle’s “unmoved mover” proposition: that if the OU exists, something had to create it.

That sounds reasonable, but actually isn’t. There is **no** reason to assume that existence follows nonexistence. The existence of the OU may just as logically extend **infinitely** into the past and future, requiring no creator.⁷⁶

It is to “pre-substantiate” this argument that Judaism arbitrarily insists upon a cosmology of “linear time”, which requires a theoretical starting-point as well as ending-point: “In the beginning,” states “Genesis” - whereupon everyone from Adam to Albert Einstein is expected to salivate and salute.

⁷⁶ This principle - that there is no necessity nor cause for existence *per se* - was most famously expressed by French novelist Jean-Paul Sartre. The protagonist of his *Nausea* is horrified by the inexplicability of his own, hence the entire OU’s existence - ultimately being forced to admit that no “explanation”, no creative agency or rationale, is inherently necessary. [This is the core premise of Existentialism.]

But as the Egyptian sages recognized from their earliest astronomy⁷⁷, time (4D) is actually an arbitrary measure of convenience **internal** to OU phenomena; it does **not** exist objectively beyond it.

Therefore the cherished syllogism that the existence of the OU requires El as a creator collapses as a tautological fallacy.

A second argument, obviously much more fanciful since it requires Biblical or testimonial faith, involves the existence of “miracles”: isolated instances of NL violations that would thereby require the interjection of an intelligence superior and external to that NL. Examples would be the parting of the Red Sea by El (not Mr. DeMille), Jesus’ post-crucifixion revivals, or more currently the claimed miracles “by El through” Mother Teresa and Father Junipero Serra qualifying them for Catholic Church canonization as saints.

However even if granting for the sake of argument that incidents-as-claimed in fact occurred, it would simply mean that the existing definition of NL in each case was inadequate and needed expansion accordingly. NL “violation” is neither required nor probable; once again the “proof of El” fails tautologically.

And in the complete absence of anything the least substantive to the contrary, no, it is not necessary to “prove a negative” to dispense with El.

Let his eradication be as that of one of H.P. Lovecraft’s particularly abhorrent villains:

It can be compared in spirit only to the hush
that lay on Oscar Wilde’s name for a decade after
his disgrace, and in extent only to the fate of that

⁷⁷ Cf. Lockyer, Sir J. Norman, *The Dawn of Astronomy*. Cambridge: MIT Press, 1964.

sinful King of Runazar in Lord Dunsany's tale, whom the gods decided must not only cease to be, but must cease ever to have been.⁷⁸

3. Eastern Mandalogical

Buddhism, while based on the principle that all [OU-separate, conscious] existence is a bummer. To ensure disciples got this, the Buddha made it his first Noble Truth:

Now this, bhikkhus, is the noble truth of suffering: birth is suffering, aging is suffering, illness is suffering, death is suffering; union with what is displeasing is suffering; separation from what is pleasing is suffering; not to get what one wants is suffering; in brief, the five aggregates subject to clinging are suffering.⁷⁹

It may not be as intentionally sadistic as El's inflictions, but Buddhists are stuck with it anyway; suicidal release will only trigger retributive *karma* and reincarnate you as a centipede or an attorney.

Buddhists' only permitted relief consists of exercises to dull and starve one's consciousness into the incoherent haze of *nirvana*. While mythically permanent for the Buddha and bodhisattva, it is a mocking illusion for the ordinary adherent, who obviously cannot escape the continuous demands of his body and environment.

In Hinduism suicides are additionally condemned to an undead, ghostlike torment on

⁷⁸ Lovecraft, H.P., "The Case of Charles Dexter Ward" in *At the Mountains of Madness*. Sauk City: Arkham House, 1964, page #139.

⁷⁹ Buddha, Gautama, *Dhammacakkappavattana Sutta*.

Earth, until such time as they would “naturally” have died.

Hinduism and Buddhism are **cyclical**, not linear. The line of time keeps moving onward in a “Great *Mandala*”⁸⁰, to which souls keep returning in endless up/down reincarnations, until/unless they’re *nirvanically*-perfect enough to escape it into Eternal Bliss (*Ananda*).

B. Subjective Universal

The Satanic religion is based upon the Principle of independent, self-aware consciousness external to the OU and thus able to both perceive it and act upon it [as well as independently of it].

In its most ancient apprehension by humanity, this was the Egyptian “*neter* not of the *neteru*” Set.

As later seen through the lens of Judæo-Christian iconography, this Principle was identified as Satan.

Here follows an introduction to each of these visualizations. Within the accustomed J/C culture of contemporary Western societies, Satan will be the most familiar image, with Set reserved to formal initiatory contexts and environments.

1. Egyptian Set

No records of the ancient Priesthood of Set survived first the Osirian-dynastic persecution and later the more general vandalism of the Christian/Islamic eras. We know of it only by its reflection, both in the character of Set as he was portrayed

⁸⁰ ... with an appreciative, sentimental nod to Peter, Paul, and Mary.

symbolically and mythologically and in the nature of Egyptian priesthoods in general. Three significant facts are known about the Priesthood of Set:

(1) Together with the Priesthood of Horus [the Elder], it was the oldest of the Egyptian priesthoods. If we date it to the earliest predynastic images of Set found by archæologists, we can establish an origin of at least 3200 BCE. Working with the Egyptians' own astronomically-based records, we may approximate 5000 BCE.⁸¹ If we are to assume the final eclipse of the Priesthood at the end of the XIX-XX [Setian] Dynasties ca. 1085 BCE, we are looking at an institution which existed at least two thousand and possibly as many as four thousand years. "In the early dynasties," observes Budge:

Set was a beneficent god, and one whose favor was sought after by the living and by the dead, and so late as the XIX Dynasty kings delighted to call themselves "Beloved of Set". After the cult of Osiris was firmly established and this god was the "great god" of all Egypt, it became the fashion to regard Set as the origin of all evil, and his statues and images were so effectively destroyed that only a few which have escaped by accident have come down to us.⁸²

One may note that Set was by no means the only "fabulous" creature ever portrayed by Egyptian artists. But he was the only one represented as a principal *neter*, as opposed to a purely-animalistic monster of the *Tuat*.

⁸¹ Lockyer, J. Norman, *The Dawn of Astronomy*. Cambridge: MIT Press, 1964, page #215.

⁸² Budge, *The Book of the Dead*, page #181.

(2) Set was the *neter* who was “different” from all of the others. Too often this is simplified into his being the “evil” slayer of Osiris, hence the personification of “evil”; yet any but the most cursory study of Egyptian religious symbolism is sufficient to dispel this caricature. He was rather a *neter* “against the *neteru*”: the entity who symbolized that which is **not** of nature.

This is a very curious role for a *neter* in Egyptian cosmology: to be a presence and force which alone could not be apprehended by perceptions of the natural senses. Set thus represents the nameless “thing” whose existence we know of by the shadow it casts on things apprehended and things perceived by it: the non-natural “presence of self” (*telos*) in individual intelligent life.

Various post-Egyptian cultures have generalized the vehicle by which this presence is manifest as the spirit, *psyche*, or soul, but increased precision is possible. We must subtract from such crudeness what is “life force”, and focus our attention on that which remains: **the very awareness of self**. In doing so we have in one sense retraced the path of Descartes to the *cogito ergo sum* proposition. Unlike Descartes, however, we see this phenomenon to be a “thing **totally** apart” which is not an extension of “God” or anything else. Set is the conceptualizer of this principle: the designer. To rewrite the crucial sentence in the above quote from the point of view of a *neter*: “A thing created in the mind thereby exists.”

This is delicate ground to tread, so much more so for an ancient Egyptian civilization whose entire

“natural” cosmology was based upon the perfection and harmony of the Universe.

(3) Despite this unique and disturbing image, or perhaps because of it, Set became the patron of the two most powerful dynasties in Egypt’s long history, the XIX and XX. Herein there is an interesting “theological succession”:

The early XVIII Dynasty (ca. 1580-1372) was that of the great Amenhoteps, during whose reigns the Priesthood of Amon at Thebes was preeminent. The dynasty disintegrated during the “Amarna period” (ca. 1372-1343) of Akhenaten, during which the solar disk of Aton was considered supreme if not indeed all-inclusive of the *neteru*. When the new XIX Dynasty arose under Rameses I and Seti I, the state role of Amon was restored - but the pharaohs directed much of their efforts towards Set. Recounts Sauneron:

The new dynasty in power, careful to appear to be “restoring everything to order”, had many reasons for mistrusting the Amonian priesthood. Descendants of a military family of the eastern delta, the new pharaohs were traditionally devoted to a god little esteemed by the masses because of the role that he had been assigned in the death of Osiris. But they preserved nevertheless, here and there, the temples and priesthoods of the god Set.

The Amarnian experience had demonstrated the cost of too abrupt a break with the beliefs central to the entire nation, and of entering into open warfare against a priesthood practically as powerful as the throne itself. Thus the politics of Seti I (1312-1301) and of Rameses II (1301-1235) were infinitely more subtle than those of their predecessors. There was no rupture with Thebes; the constructions continued, and magnificent edifices were raised to the glory of Amon at

Karnak, Gournah, and Ramesseum. But it was from the [Osirian] center of Abydos that Rameses appointed the High Priest of Amon. Then he installed two of his sons, Merytum and Khamuast, as the High Priests of Ra at Heliopolis and Ptah at Memphis, and demonstrated by further monuments and political favors his public support of these gods. But finally, wearied of Thebes and its ambitious priests, he departed to build a new capital, Pi-Rameses, in the eastern delta - where he could quietly worship the god dearest to him, with Amon occupying a secondary prominence.

The provincial cities where Set had been worshipped from all eternity - among them Ombos, Tjebu, and Sepermeru - gained new preeminence from the favor accorded by the Ramesside leaders to the god of the Eastern Delta. Above all, Pi-Rameses, the new capital, brilliantly restored the worship that Set had formerly received in the Avaris of the Hyksos.⁸³

Following the passing of the two Setian dynasties, the increasing influence of a priesthood not courted by the Ramesside pharaohs - that of Osiris - boded ill for the Priesthood of Set. The Osirians recast Set as Osiris' treacherous brother and mortal enemy of Osiris' son - for whom they appropriated the *neter* Horus. Not content with attacking Set personally, they further appropriated his consort and son from the original triad of his cult - Nephthys and Anubis - whom they now described respectively as a concubine of Osiris and a son of Osiris by Nephthys. Comments Budge:

Between the XXII and the XXV Dynasties, a violent reaction set in against this god [Set]; his statues and figures were smashed; his effigy was

⁸³ Sauneron, Serge, *Les pretres de l'ancienne Egypte*. New York: Grove Press, 1980, pages #183-184.

hammered out from the bas-reliefs and stelæ in which it appeared.⁸⁴

Various reasons for this reaction have been proposed by Egyptologists. It is been suggested that Set fell into disrepute through being associated in the popular mind with the *Sutekh* of the invading Hyksos. Possible, but improbable, as the Hyksos invasion occurred prior to the XIX-XX Dynasties when Set was preeminently in favor - and the presiding *neter* over Egypt's greatest period of imperial glory.

Set's eclipse may well have been due to a more subtle, yet pervasive sentiment sweeping Egypt. As Sauneron and many other Egyptologists have acknowledged, Egyptian philosophy was based upon a millennia-old conviction of the absolute presence and influence of the *neteru*, and in the virtue of a social system in which the preservation of cyclical harmony was all-important. While the New Empire of the XIX-XX Dynasties extended Egypt's influence to Palestine and Mesopotamia, it also made the Egyptians aware that there were many other functioning cultures in which the *neteru* were unknown [at least by their Egyptian names]. Moreover the concept of Egypt as just one among a number of nation-states competing for power and influence in the Mediterranean, rather than as the one civilization at the center of existence, must have been a most unsettling one to this ancient culture - which previously had been able to discount its neighbors as mere uncultured, barbarian tribes.

Egypt's solution to this problem was to turn gradually away from a glorification of this life and

⁸⁴ Budge, *The Mummy*. New York: The Macmillan Company, 1973, page #276.

towards an orientation on the afterlife, where such disturbing dilemmas could be assumed not to exist. This would explain the growing influence and popularity of the Osiris cult during the post-XX Dynasty Egyptian decadence; Osiris was an afterlife *neter*.

As the Osiris cult portrayed Set as Osiris' nemesis rather than an independent and preexisting *neter* with no particular interest in Osiris, this would also explain the simultaneous wave of Setian persecution described by Budge. It was characteristic of ancient Egypt that each new dynasty, in an attempt to establish its own "timelessness", often doctored monuments and records to eliminate inconvenient inconsistencies. Presumably the Osirian dynasties followed suit, defacing or rewriting all references to Set that did not support their portrayal of him as a "Devil".⁸⁵ And that was the distortion of Set which survived in later Mediterranean legend - principally through Plutarch, who described it in some detail in his *Moralia*.⁸⁶

2. Judæo/Christian Satan

a. "Please Allow Me to Introduce Myself ..."

In the earliest Hebraic mythology of the "Old Testament" in the *Holy Bible*, Satan was neither

⁸⁵ Ions, *op.cit.*, pages #72-78. The Osirian legends on this subject are treated comprehensively in J. Gwyn Griffith's *The Conflict of Horus and Seth* (Chicago: Argonaut Publishers, 1969).

⁸⁶ Plutarch, *Isis and Osiris*, Volume V in *Moralia*.

disloyal to El nor an all-encompassing advocate of evil, or even a Paradisian playboy. Rather he was something much more loathsome: an art critic. After El devoted seven days to creating Adam & Eve to fornicrate a vast Earthrace, it was Satan who suggested that he had somewhat overestimated his competence and undertook to prove it by tempting everyone from Eve and Jesus to Marilyn and Jack.

This was par for the course with Hebrews, who quickly realized that they'd picked a God who already had it in for them without any prodding from a staff angel.

But things got more complicated after Satan and Jesus had it out in the wilderness. Now every Christian was expected to emulate the Christ and denounce the Devil (to which Satan was now pro- or de-moted depending upon one's point of view.

But one thing was also clear: He was much more fun.

Anyone who has gaped at Walt Disney's *Fantasia* or Stanley Kubrick's *Eyes Wide Shut*, been earavished by Stravinsky's *Rite of Spring* or Mendelssohn's *Die Erste Walpurgisnacht*, or heard Mick Jagger singing Sympathetically knows that in whatever his guise the Devil is, well, a party animal. The first thing that members or guests noticed about Church of Satan Grottos in the 60s-70s was that they were a bit friskier than their righteous rivals:

Ritual chambers looked like sets from Universal 1940s' horror classics, candles and torches were outflickered only by the glowing brazier of blue/black flame in front of the nude "living altar", spookygloomy crescendos were interrupted occasionally by Lovecraftian litanies and perhaps a spasmodically-sparking Jacob's Ladder, Tesla coil, or van de Graaf generator for a touch of Mad Lab

tech. You might sit next to a witch or warlock, or perhaps an unconjured dæmon from the Pit. The crash of a Tibetan gong was loud enough to wake the dead, but it didn't matter since they'd been invited too.

**b. “... I’m a Man of
Wealth and Taste.”**

But it would be grievously misleading to assume that Satan didn't have his more æsthetic ambitions. In Abraham Merritt's *Seven Footprints to Satan*, his terrestrial avatar reflects:

Call it - **amusement**. It is for amusement that I exist. It is for that alone that I remain upon a world in which, when all is said and done, amusement in some form or guise is the one great aim of all, the only thing that makes life upon it tolerable.

My aim is, therefore, you perceive, a simple one. But what is it that amuses me?

Three things.

I am a great playwright, the greatest that has ever lived, since my plays are real.

I set the scenes for my little single acts, my farces and comedies, dramas and tragedies, my epics.

I direct the actors.

I am the sole audience that can see every action, hear every line of my plays from beginning to end.

Sometimes what began as a farce turns into high tragedy, tragedies become farces, a one-act diversion develops into an epic, governments fall, the mighty topple from their pedestals, the lowly are exalted.

Some people live their lives for chess. I play my chess with living chessmen, and I play a score of games at once in all corners of the world.

All this amuses me.

Furthermore, in my character as Prince of Darkness, which I perceive that you do not wholly admit, my art puts me on a par with that other super-dramatist, my ancient and Celestial adversary known according to the dominant local creed as Jehovah. Nay, it places me higher - since I rewrite his script. This also amuses me.

The second? I am a lover of beauty. It is, indeed, the one thing that can arouse in me what may be called - emotion.

It happens now and then that man with his mind and eyes and heart and hands makes visible and manifest some thing which bears that stamp of creative perfection the monopoly of which tradition ascribes to the same Celestial adversary I have named.

It may be a painting, a statue, a carved bit of wood, a crystal, a vase, a fabric - any one of ten thousand things.

But in it is that essence of beauty humanity calls divine and for which, in its blundering way, it is always seeking - as it is amusement.

The best of these things I make from time to time my own.

But - I will not have them come to me except by my own way. Here enters the third element - the gamble, the game.

Collector of souls and beauty I am. Gambler am I, too, and as supreme in that as in my collecting. It is the unknown quantity, the risk, that sharpens the edge of my enjoyment of my plays. It is what gives the final zest to my - acquirements.

And I am a generous opponent. The stakes those who play with me may win are immeasurably greater than any I could win from them. But play with me - they must!⁸⁷

⁸⁷ Merritt, Abraham, *Seven Footprints to Satan*. Boni & Liveright, 1928.

c. From Hedonism to Hellfire

Alexandrian Greek Hellenistic Hedonism (the pursuit of pleasure for its own sake) and Epicureanism⁸⁸ were atheistic, so it was not until the European Age of Reason and Enlightenment that the Devil became fashionable as patron of the British Hellfire Clubs, the most sensationally sordid being Sir Francis Dashwood's Order of Medmenham Franciscans.⁸⁹

In 1966 Anton Szandor LaVey founded the Church of Satan in San Francisco, raising Satanism to the respectability of a formal social religion.⁹⁰

3. Tolkien Melkor

Not all of the Prince of Darkness' interpretations come from antiquity. In his *Lord of the Rings* and *Silmarillion*, J.R.R. Tolkien reintroduces him as the Vala (= ArchAngel) Melkor, whose contrast to God (Eru Ilúvatar) and the OU Valar echoes Satan's against El.⁹¹

⁸⁸ Epicureanism was a philosophy of hedonistic ethics that considered calmness untroubled by mental or emotional disquiet the highest good, held intellectual pleasures superior to others, and advocated the renunciation of momentary gratification in favor of more permanent pleasures.

⁸⁹ Cf. Eric Towers, *Dashwood: The Man and the Myth* (London: Crucible, 1986), which offers evidence that Dashwood's "occult" activities consisted largely of revels in honor of Apollo & Bacchus with no overtly "Satanic" element.

⁹⁰ For a detailed, documentary history of the Church, see Michael Aquino, *The Church of Satan* (2 volumes) (8th Edition). San Francisco: Barony of Rachane, 2013.

⁹¹ Not too surprising, since Tolkien was personally a Roman Catholic.

Curiously both Melkor and his Maia (= Angel) Sauron are rarely seen or heard from in Tolkien's epics - possibly because, like Prometheus or Lucifer, what they have to say to mankind is too dangerous. We learn of it only in the forbidden *Morlindalë*, wherein Sauron recalls Melkor's statements to him at Utumno:

"Alone of the Valar I question the purpose and will of Eru Ilúvatar," Melkor answered. "Alone of the Valar do I exist apart from him, hence can do so.

"And so I tell you this: He is not cruel, any more than he is benevolent. He is a force of indifference and hazard in this universe, and what appears here upon Arda is the result of that and no more.

"That is the truth and the curse of this world: that it is bereft of purpose. It is merely here, and it continues as its patterns, and accident, and the force of contesting wills press it. Finally, as all energy upon it is drawn inexorably out into the cosmos from whence it was fashioned, it will fade, grow cold, and go out."

"How then can you, who see this, endure it, O Melkor?" I asked. "Why linger in this terrible place? Why do you not return to the great spaces beyond, that such sad troubles dwindle to nothingness in the distance?"

The Vala stood then, took my arm, and bade me keep silence. Back through the halls and caverns of Utumno he guided me, the Orcs and other strange beings bowing to him as we passed.

Finally we stood at the Gate of Utumno, looking out over the starlit sky of Endor. He swept his hand across it that I should attend, then spoke again:

"O Sauron, if Endor has no purpose, it is I - we - who can give it.

"If untended it knows only struggle and death, we can teach it pleasure and rest, if only a little, despite them.

"If it would by itself only slowly decline, we can see it marshal its energies to rise now in power, then in artistry, and still again in love.

"Each of these may be bought only by its opposite, so its misfortunes shall also grow and ebb in currents and waves.

"But from all of this we shall raise its creatures beyond themselves as fashioned by Eru Ilúvatar and the Valar; and some of them, perhaps, beyond the Ainur themselves."

Again Melkor turned to me, and in the darkness his eyes burned into mine that I was no longer of a certain where Sauron ended and Melkor began. Now his voice seemed to flow through and around me.

"You, Sauron, shall learn more from me than any Maia has of any Vala. But a time may come when Melkor shall no longer be, yet you shall remain, to preserve this wisdom, and indeed to uplift it beyond the Maiar, perhaps beyond even the Valar.

"In these journeys shall you know ecstasy unequalled in Endor, and anger and pain to shatter and mock it.

"But this does Melkor promise you, that none shall live with your intensity, with your perception of all thoughts and wills, and most of all with your Eye."⁹²

An Ardan Age later, the Númenorean (= Atlantean) council of King Ar-Pharazôn confronted Sauron concerning the Valar's denunciation of Melkor as "evil". Responded the Maia:

"Evil is Melkor, evil am I his Maia," said Sauron, "only if that same fire that burns now within each of you is evil.

"Melkor's evil was his awareness of isolation from all else about him, and his wish and will to act with that perfect freedom.

⁹² Sauron, The Second Scroll, *Morlindalë*. San Francisco: Barony of Rachane, 2003.

“For that and that alone was he feared and rejected by the other Valar; for that also I sought him and swore myself to him.

“And now, in the High Men of Númenor, I see it once again awakened: this time in creatures born of Arda rather than of the spaces beyond it.

“That is what the Valar will soon know. That is why they will seek to destroy Númenor as they did Utumno, Angband, and Thangorodrim, leaving only lesser, unawakened Men in Middle-earth to remain their vassals.

“Ar-Pharazôn, my Lords, I need not argue this truth, only utter it; each of you sees it as clearly, as inescapably for himself.”⁹³

Neither Melkor nor Sauron survived the Third Age. As the Blue Wizard Pallando wrote:

But I saw also that the magic had gone from Arda. It was now only an ordinary world, populated by ordinary beings, Men and animal. Never again upon it would there be a place for Rings of Power.⁹⁴

⁹³ King Angmar, The Fifth Scroll, *Morlindalë*, *op.cit.*

⁹⁴ Pallando the Blue, The Ninth Scroll, *Morlindalë*, *op.cit.*



12: Humancarnation

A. Definidentity

The function of any religion is to explain the existence of Man as a species of life intellectually more versatile than other animals, but still significantly limited by the NL constraints of his physical body.⁹⁵

Physics explains Man **scientifically**, e.g. as a phenomenon completely within the OU and functioning according to NL.

Metaphysics includes physics, but adds an additional aspect of reality beyond OU/NL: the existence and influence of external/superior forces and/or intelligences.

1. Physics

What distinguishes a religious explanation from a scientific one is that the latter assumes Man to be “just another animal”, hence completely definable within the NL properties of the OU.

⁹⁵ Herein “Man” include both genders.

Summarily Man is a machine, a mechanism, whose functioning is the product of matter/energy interactivity and sensory stimulus/response.

“Consciousness” is nothing more than an electrochemical brain-illusion, and “individual will” may be incidentally discretionary but is for the most part mechanism-need predictable.

“Life” is a temporary metabolic synchronicity of the cells constituting a body.

When this collaboration ceases because of NL entropy, the sudden disruption of the same package is called “death”, and the illusion of “personality” simultaneously and permanently disappears.

OU science doesn’t consider itself competent to rule on the existence or activity of discrete intelligences external/superior to the OU & its NL, e.g. “god/s”. Some scientists maintain that on the assumption that nothing can or does exist beyond the OU/NL, this *de facto* proves the nonexistence of “god/s”.

2. Metaphysics

A metaphysical explanation of Man may perhaps be a “religion”. While that term is characteristically vague, it is used here to indicate a metaphysical reality in which gods exist and intercommunicate with humanity.

Alternatively a metaphysical reality may consist of abstract/impersonal principles or forces, most familiarly analogous to the Pythagorean/Platonic “Theory of the Forms”.

The importance of metaphysics is that it adds a significance to humans, both individually and collectively, beyond mere survival and reproduction.

In ancient Egypt the higher-evolutionary potential of man was described by the hieroglyphic term *Xeper*. In later Classical Greece the term was *telos*. Both connote a “higher purpose” which, while energized and refined to the level of divinity, is not standardized or predestined; it is more an affirmation of potential.

B. Manimal

1. Conventional Religion

Judaism and its Christianity & Islam variants require faith-belief in a metaphysical reality, but confine metaphysical presence to the one god El, along with any “angels” and/or “dæmons” he creates.

El’s relationship with Man is strictly master/slave, with the purpose of Man having nothing to do with his evolutionary advancement; his function is simply and strictly obedience.

Indeed the point of the Garden of Eden episode in the “Old Testament” is that a *Xeper/telos* attempt by Man is the most heinous “sin” possible, resulting not only in extreme punishment of Adam & Eve but of all their descendants: the entire human race. El indeed establishes that he is a “jealous god”!

While despite El’s efforts to prevent it - such as the Great Flood and Tower of Babel - civilization has advanced to OU-scientific sophistication in the identification and codification of NL, the same cannot be said of metaphysics. Much of it, particularly as involves the mass of humanity, remains under the heel of institutional Judaism/Christianity/Islam. Straying beyond their ideological doctrines may be ignored in a few more liberal

countries as long as it is deemed frivolous and unthreatening - as in "New Age", Wicca, Neopagan, Native-American, etc. practices - but otherwise will be suppressed as deliberately and ruthlessly as society permits. In his *Aristos* John Fowles observed with glacial candor:

Intelligent Athenians of the fifth century knew their gods were metaphors, personifications of forces and principles. There are many signs that the athenianization of Christianity has begun.

The second coming of Christ will be the realization that Jesus of Nazareth was supremely human, not supremely divine; but this will be to relegate him to the ranks of the philosophers and to reduce the vast apparatus of ritual, church, and priesthood to an empty shell.

The Christian churches, contrary to the philosophy of Jesus himself, have frequently made their own continuance their chief preoccupation. They have fostered poverty, or indifference to it; they have forced people to look beyond life; they have abused the childish concept of hell and hell-fire; they have supported reactionary temporal powers; they have condemned countless innocent pleasures and bred centuries of bigotry; they have set themselves up as refuges and too often taken good care that outside their doors refuge shall be needed.

Things are better now; but we have not forgotten that things were not better until history presented the churches with a clear choice: reform or die.⁹⁶

2. Atheism

As the record of El is mythological - the fables of the *J/C Holy Bible* - all the atheist need do is dismiss that document as superstitious fiction to

⁹⁶ Fowles, John, *The Aristos*. Boston: Little, Brown, 1964, extracts from Chapter 7/Christianity.

prove his point: El is nothing more than an old fairytale.

The problem here, however, is that the atheist is all too anxious to limit the question to mere acceptance/rejection of Biblical mythology. He does not demand that his position also stand the test of other conventional religions, like those of Asia or Native America. That is too much trouble, and it jeopardizes the simple smugness he enjoys with his Abrahamic *coup de grace*.

In academia the term “scholasticism” refers to reasoning deliberately towards the support of a predetermined conclusion. Facts are acknowledged and accepted only if they support the argument, and ignored or denounced if they do not.

Scholasticism became [in]famous during medieval and Renaissance times for the J/C-supporting “learned” arguments of Christians such as Augustine and Aquinas (both duly sanctioned by Catholic canonization).

Theoreticians not feeling the necessity to support “scripture” were not so honored: Niccoló Machiavelli’s name was given to the Devil as “Old Nick”, and Galileo was forced to deny his science to remain alive.

Today one still searches in vain for a professed atheist who has announced his position only after a non-scholastic search through all possible doors to the truth. It is precisely this precariousness which makes their proclaimed confidence so brittle - and why they often react to challenges perfunctorily.

3. Agnosticism

The J/C agnostic doesn’t assert the conviction of the atheist - generally because of laziness. He is a

procrastinator who would rather not risk a wrong decision - or the antagonisms following **any** decision. “Kick the can” and change the subject!

C. Satanimal

1. Satanism

In 1966 the Church of Satan got off to a somewhat uncertain start, and this was echoed in the original *Satanic Bible* as well.

The problem was that as religious metaphysics seemed the *de facto* domain of institutional faiths, the ostensible opposition to it defaulted to the physical position.

As the Satanic religion was oriented towards human affairs rather than laboratory science, the euphemism settled upon was “carnality”.

So in this context *Indulgence* meant just being a “happy animal”, luxuriating contentedly in all those pleasurable “Seven Deadly Sins”.

After a few years of *Eyes Wide Shut* frolics, however, Satanists noticed that something important was missing. The Satanist, in studying and practicing both Lesser and Greater Black Magic, assumes the prerogatives and powers of a god: that is to say the “knowledge of Good & Evil” as acquired by Adam & Eve.

But unlike those unfortunate slaves and their progeny, the Satanist does not suppress this knowledge or accept guilt and punishment for possessing and asserting it. Rather he glories in it and seeks to expand and improve his exercise of it.

This is, obviously, *Indulgence* in the far more exalted sense of the *Diabolicon*.

2. NonRedemption

In “Might is Right” and the second original “Lucifer” essay, a need for “redemption” was acknowledged, with the Satanic *caveat* being the assumption of **self**-, rather than Jesus/Mohammed-redemption.

The implication seemed to be that although sins remain sins, the Satanist reserves the right to judge himself, including preemptive pardon. “I can’t be sanctimonious like other priests and ministers,” sorrowfully admitted Anton LaVey in *Satanis*.⁹⁷ Then he grinned: “But I **can** do anything I want!”

With time and experience this license was realized to be inadequate if only hedonistic. Assuming the prerogative to define Good & Evil clearly carried with it the responsibility to do so conscientiously.

Before too long the Church of Satan found itself in the ironic, almost comic position of being **the champion of the highest possible concept of morality**. Now its contrast to conventional religion highlighted their insincerity, hypocrisy, and cold-blooded callousness to the point of torture, murder, genocide. **No** such depravity would be countenanced in a Satanist! In 1972 Anton said in the Church’s *Cloven Hoof* newsletter:

Other religions have had thousands of years to construct a wall of righteous immunity with which to surround themselves, though they have fought, one against the other.

Their priests can nefariously use their prestigious positions, for, even though their deceit is visible, so are the deceptions of those who are

⁹⁷ *Satanis, the Devil’s Mass*. 1970. DVD: “Something Weird Video” #ID1615SWDVD.

empowered to criticize them. Hence nothing is said.

Our Priests' shortcomings will also be visible, but many voices will be raised in criticism, for such criticism is justified when it attacks the Devil.

Our Priests must be superior human beings.

To attack our detractors is easy. Any Satanist will find them to be small and unfair game; he will receive no trophies upon bagging the limit. Such sport can be entered into by the most fledgling Satanist, armed with a modicum of logic and a pantheon of Satanic deities from which to draw, in a tournament of fantasy.

The Priest of Mendes, however, is a lion in the path of those whose only justification for living rests on their adherence to the side of "goodness".

The Satanic Priest will be observed in all aspects of his "evilness", whether it be a pick of the nose or an unmown lawn.

Our Priests and Priestesses - like Cæsar's wife - can do no wrong.

The Priesthood of the Church of Satan requires far more perfection of its candidates than do the priesthoods of other religions, for the Priest or Priestess of Satan is the foundation of modern Satanism.

As we grow, there is less room for marginal persons within the Church. As we progress, standards of leadership are tightened - not only because we become a brighter object of scrutiny, but because of increasingly higher qualifications possessed by new members.⁹⁸

The pleasures of *Indulgence* thus transitioned from nonchalant hedonism to the sophisticated Epicureanism of the ancient Hellenistic *cosmopolis*: the supreme pleasure to result from the wisest Good: what Plato had sought through the *dialectic* of his Dialogues.

⁹⁸ LaVey, Anton in *The Cloven Hoof*, March 1972.

It was important to Plato that virtue be raised to a level of **rationality**. It was not enough for people to be unconsciously or instinctively virtuous; they must “taste of the knowledge of good and evil” and then knowingly choose the good.

Plato stratified thought as *Eikasia* (primitive emotion), *Pistis* (ordinary active/reactive thinking), *Dianoia* (precise, logical, enlightened thought), and *Noësis* (intuition and apprehension of the *Agathon*):

In classical political thought there was a concern to locate authority beyond anything that anyone could appropriate, either in wisdom or in justice, or, as in the Platonic *Agathon* - the supreme Good which is beyond definition.

The *Agathon* can accommodate as many formulations as there are human beings, and every person can make his own report.

As there will always be a transcending or conceivable Good beyond the good(s) of particular individuals, the *Agathon* is ineffable and indefinable, and necessarily transcends the spatial and the temporal limits of finite powers of perception.⁹⁹

To be a god, then, carries with it the responsibility of wisdom, of ethics, of serving the Holy Grail that is the *Agathon*. It need hardly be noted that El and his entourage failed in all of this atrociously, shockingly, disgracefully.

So if you take upon yourself the name, dignity, and legacy of the Prince of Darkness, you will see in your *Xeper*, your *telos*, a divinity breathtaking in its magnificence. But once you drink from **this** Grail, there is no turning back.

⁹⁹ Iyer, Raghavan N., *ParaPolitics: Toward the City of Man*. New York: Oxford University Press, 1979, page #22.

3. *Telos*

a. *Symbolique*

Telos (from the Greek τέλος for “end”, “purpose”, or “goal”) originates in Egyptian **Symbolism**¹⁰⁰ as the principle that the design and organization of an object, a life-form, or a process inherently requires **preconception** based on **purpose**.

Conventional academic doctrine is that living beings’ purpose is selectively the result of environmental survival needs: Darwinian “natural selection”: There is no inherent purpose to life-forms beyond passive/reactive survival, avoidance of pain, seeking of pleasure, and instinct to reproduce.

b. **Lamarck**¹⁰¹

Prior to Darwin’s theory of passive natural selection, the French biologist Jean Baptiste Lamarck (1744-1829), while not denying such passive evolution, augmented it with what he termed “soft evolution” (in modern parlance “Lamarckism”). Under this theory, characteristics developed or acquired by a given living being can be inherited by its progeny, thus adding the element of intentional purpose to evolution.

¹⁰⁰ Plutarch: “First I want to interpret for you the theology of the Egyptians. Through symbols they reveal certain mystical ideas that are hidden and invisible, just as nature in its perceptible forms has to a certain extent expressed with symbols the invisible reasons for things.” - Schwaller de Lubicz, Isha, *Her-Bak: Egyptian Initiate*. New York: Inner Traditions, 1967, page #271.

¹⁰¹ Anton LaVey was an emphatic and unshakable Lamarckian.

If Lamarckism is allowed to operate according to human intellectual will, of course, then the principle of purpose on the individual human scale is established. This in turn suggests that there may be a greater element of purpose above and beyond the individual: one or more *neteru* who manifest through that individual, both physically and consciously.

While outrageously heretical to the Darwinian establishment, which is rigidly deistic if not outright atheistic, such a master-principle of purpose was neither unknown nor repugnant to the ancients, who by the time it had reached Greece from Egypt referred to it as *telos*.

c. Teleology

Teleology is the doctrine that final causes of phenomena exist. Further that purpose and design are a part of or are apparent in nature. Further that phenomena are not only guided by mechanical forces (e.g. passive natural selection), but also move towards certain goals of self-realization.

d. Mechanism

The opposite of teleology is **mechanism**, which describes phenomena in terms of prior causes instead of their presumed destination or fulfillment. [Modern science is thus mechanistic.]



13: Metacarnation

A. Consciousness

1. Metaphysics: Consciousness as an Entity

Since conventional theology regards consciousness as “the soul in action”, it has generally been happy to just blur the two concepts into a single, nothing-further-needed axiom of religious faith.

Philosophers seeking to escape the label of such mere faith found that the moment they strayed from the simple act of self-awareness, they were actually addressing other issues, such as whether physical sensory input is/was occurring, whether such input is reliable, and indeed whether the mental processing of concepts and information (e.g. “thought”) should somehow be either a requirement or evidence of awareness. René Descartes’ famous “*cogito ergo sum*” (= I think, therefore I am) is an example of such off-the-mark confusion; arguments both pro and con this maxim have all focused on the act of thinking rather than mere self-awareness.

2. Physics: Consciousness as an Illusion

Modern physical science remains adamantly materialistic; any hint of a metaphysical presence or activity is tantamount to heresy. If consciousness exists, therefore, it must be explainable [away] as the physical brain generating some form of illusory self-imagery.

In support of this theory, scientists note that if the brain is anæsthetized, the individual “blacks out”. Also when the body and brain sleep, consciousness either blacks out or becomes merely a spectator to hallucination (e.g. dreaming).

Upon examination both of these scientific claims fail to be conclusive.

As ordinary consciousness is accustomed to being reactive to physical sensory input, the sudden muting of all such input by anæsthesia throws the consciousness into a sudden non-sensory mode with which it has no experience. The result is temporary inactivity, though below the level of sensory imagery it continues to receive stimulus signals from the physical body.

In certain anæsthesia applications, moreover, the body’s transmissions to the consciousness are muted while that consciousness remains alert and communicative. If it were merely a function of the body’s normal physical sensory processes, this would not occur.

Where sleep and dreaming are concerned, it has already been established that the quality and coherence of the act of thinking is an entirely different concern than self-awareness *per se*.

Where ordinary sleep and dreaming are concerned, once again awareness must not be

confused with thinking. In short, the random imagination characteristic of dreams, or the absence of such experiences if the resting brain has so lowered its sensory transmissions, has no relevance to awareness. Being self-aware does not require this to be continuous.

3. Consciousness/Brain Distinction

Whether the conscious/“soul” (Egyptian MindStar) is distinguishable from the physical brain is related to the constitution of bodily “death”, which is itself not all that simple to determine.

In 1981 a Commissioners’ Conference on Unites States Laws proposed a model state law entitled the *Uniform Determination of Death Act*, since adopted by some but not all states. It reads:

An individual who has sustained either (1) irreversible cessation of circulatory and respiratory functions, or (2) irreversible cessation of all functions of the entire brain, including the brain stem, is dead. A determination of death must be made in accordance with accepted medical standards.

This suffices in the OU to discard bodies no longer collectively-metabolizing, but it is an unsubstantiated overreach of OU materialism to claim that the absence of brain-electricity proves the obliteration of the mind/consciousness - which is

constitutionally an external field¹⁰², not a brain-internal electrochemical process.

The Egyptians investigated not only the Thought-Field of the MindStar (hereinafter “MS”) but its eightfold composition through *anamnesis*, but that’s not needed to dispel the brain-materialism myth. For instance:

1. Brain activity isn’t the same as thinking, feeling, or seeing.
2. No one has remotely shown how molecules acquire the qualities of the mind.
3. It is impossible to construct a theory of the mind based on material objects that somehow became conscious.
4. When the brain lights up, its activity is like a radio lighting up when music is played. It is an obvious fallacy to say that the radio composed the music. What is being viewed is only a physical correlation, not a cause.¹⁰³

The “soul” thus not really being all that difficult to discover and distinguish, it is somewhat surprising how little attention conventional religion has devoted to it, as now reviewed:

¹⁰² Cf. *MindStar & MindWar* for a detailed discussion of Life- & Thought-Fields - again too extensive for this book. For instance physical sensory & body-functional mechanisms can be traced to specific sections of the brain, but thoughts and memories cannot be localized, nor measured in terms of access speed/complexity.

¹⁰³ Deepak Chopra, M.D., FACP, and Dr. Rudolph E. Tanzi, Ph.D., Joseph P. and Rose F. Kennedy, Professor of Neurology, Harvard Medical School Director, Genetics and Aging at Massachusetts General Hospital (MGH), “Good News: You Are **Not** Your Brain”, *The Huffington Post*, May 27, 2012.

B. Judæo/Christian Soul

From *Webster's International Dictionary*:

soul:

- (1) The immaterial essence or substance, animating principle, or actuating cause of life or of the individual life.
- (2a) The psychical or spiritual principle in general shared by or embodied in individual human beings or all beings having a rational and spiritual nature.
- (2b) The psychical or spiritual nature of the universe related to the physical world as the human soul to the human body ...

While a superficially-impressive attempt, this definition finally falls back on empty circularity. What is an “animating principle”, and would the soul not exist if it did not animate externalities? What is meant by “psychical” and “spiritual”? As Robert Anton Wilson quipped in *Schrödinger's Cat*:

Theology was a system for explaining things by coining words which nobody could understand and then pretending that the words meant something.¹⁰⁴

The Hebrews drew no distinction between human souls and the animating force common to all animals (*nephesh*). Although some part of this force was thought to survive the destruction of the body, it was regarded with superstitious terror and referred to ambiguously by the terms *elohim* and *repheim*. These shades drift forever in El's [Mesopotamian]

¹⁰⁴ Wilson, Robert Anton, *Schrödinger's Cat*. New York: Pocket Books, 1979, page #98.

underworld of *Kur-nu-gi-a* or *Sheol*, a dim, dismal prison.

As the dictionary definition implies, there has been relatively little Christian examination of the “soul” beyond the Jewish model. There have been some notable artistic speculations as to what a Christian Heaven or Hell might look like, per Michelangelo, Bosch, Blake, Goya - but “souls” just appear as humans, whether redeemed or roasted.

One is tempted to conclude from this surprising absence of depiction or even curiosity that post-Enlightenment Christians, and probably Jews, don’t seriously believe in their own myths anymore - and upon death expect nothing but the Big Black Sack of oblivion.

Indeed this supposition goes a long way toward explaining the conspicuous breakdown of traditional morality in modern Judæo/Christian cultures. If no one really believes in posthumous judgment and accountability anymore, there is no reason except the rather tenuous motive of “self-respect” to behave “morally” - assuming that all individuals and communities can even agree upon **that** concept.

The result is a climate of anything-goes opportunism and licentiousness - not at all the reasoned Indulgence advocated by Anton LaVey in 1966, but a brattishly vulgar descent to itch/scratch carelessness and gratification-tantrums.

In Walt Disney’s *Pinocchio* (1940) a mysterious coachman entices delinquent boys (including the naïve puppet) to an anarchic “Pleasure Island”, wherein they can rampage like jackasses ... until they discover that, like Odysseus’ crew bewitched by Circe, they have become actual donkeys, to be sold into a life of slavery and humiliation.

Look around; notice all the ears and tails.

C. Egyptian MindStar

This is necessarily an introduction and a summary. A detailed explanation requires a book in itself.¹⁰⁵

One of the more interesting secrets of Satanism is that bodily “death” does **not** mean personal obliteration, but simply the MS T-Field relinquishing of a no-longer-needed OU sensory interface.

But also as previously discussed herein, this disconnection does not precipitate a posthumous “redemption/judgment/consequences scenario. It is rather “a first step into a larger universe”, or more precisely, any number of them.

The Egyptians discovered that, unlike the Hebraic “amœbic lump of *nephesh*”, the MS manifests itself in one or more of eight concentrations or “emanations”.

It is important to understand that this is not an “armchair” list, but the presentation of a box of tools for you to identify in your own self: familiarize, activate, extend, *Xeper*.

Each emanation proceeds from the [more] OU-linked to the [more] SU-linked. Predictably this makes the more basic ones that much easier to identify based on their familiar, if subconscious OU-usage.

The Egyptian priesthoods knew that each living creature possesses several existence-emanations above and beyond the metabolic mind/body.

All sentient beings possess the first four (*khat*, *ren*, *khabit*, *ab*).

¹⁰⁵ Aquino, Michael A., *MindStar*. San Francisco: Barony of Rachane, 2nd Edition, 2018.

Beings endowed with the Gift of Set (awareness of isolate self-consciousness) the next two (*ba*, *ka*) as well as in those of initiatory capacity and attainment the next one (*sekhem*), and in unique instances the ultimate one (*akh*).

Upon being alerted to each emanation, simply redirect your thought “inward” until you find and recognize it in yourself. You may be surprised at how effortless this is. [As effortless and self-evident, indeed, as all of the “great truths” presented in “Lucifer”, each of which you find, perhaps to your surprise, that you “know already”. Welcome to *anamnesis*.]

The MS is a gateway, a map to your personal Grail Castle. Once you know that it exists and is there to be quested and found, you have only to enter freely and of your own will.

1. *Khat*

The **body-emanation**. The *khat* is integral with the being’s physical body, and is the original of what later, lesser cultures would represent as the “energy body”, “body of light”, “astral body”, etc. In current field theory it constitutes the life-field of the person, controlling and directing its material counterpart’s organization, regeneration, and span of existence. During physical life it is coextensive with its material counterpart. After material death it may remain with the corpse to serve as a medium for the other emanations, or it may merely linger near its remains. Jungians perceived the *khat* as the “earthbound” *anima*, and in the oriental vision of the *Golden Flower* it was known as the *kuei*:

Tao the undivided, Great One, gives rise to two opposite reality principles, Darkness and

Light, *yin* and *yang*. These are at first thought of only as forces of nature apart from man. Later the sexual polarities, and others as well, are derived from them. From *yin* comes *K'un*, the receptive feminine principle; from *yang* comes *Ch'ien*, the creative masculine principle. From *yin* comes *ming* (life); from *yang* comes *hsing* (essence).

Each individual contains a central monad which, at the moment of conception, splits into life and essence (*ming* and *hsing*). These two are super-individual principles and so can be related to *eros* and *logos*.

In the personal bodily existence of the individual they are represented by two other polarities, a *p'o* soul (or *anima*) and a *hun* soul (or *animus*). All during the life of the individual these two are in conflict, each striving for mastery. At death they separate and go different ways. The *anima* sinks to earth as *kuei*, a ghost-being.¹⁰⁶

It is the *khat* which is drawn into or activated from within a corpse in necromantic magical workings. As the reader may surmise, the *khat* is also the vehicle for the zombie practices of Voodoo.¹⁰⁷

¹⁰⁶ *The Secret of the Golden Flower* by Richard Wilhelm (Trans) (London: Routledge & Kegan Paul Ltd, 1931. A classic of Chinese Taoism describing the process of the attainment of transcendental existence by the means of creating a *mandala* from the personal subconscious. A key influence in the magical philosophy of Golden Dawn Rosicrucian W.B. Yeats. Cf. also a more recent translation by Thomas Cleary (San Francisco: HarperSan Francisco, 1991).

¹⁰⁷ For details of zombification see Wade E. Davis, *The Serpent and the Rainbow* (New York: Warner Books, 1987), concerning Haitian Voodoo and actual zombie creation - not by supernatural means, but by the secret use of poisons. The book is based upon field research by the author, who holds undergraduate degrees from Harvard University in Ethnobotany and Biology, and a Ph.D. in Ethnobotany.

2. *Ren*

The **name-emanation**. The Egyptians understood the power of names to identify, define, protect, and empower individuals - most conspicuously in the various names taken by each pharaoh. Collectively and separately each name affected the very essence of the person, and the greatest curse [as also illustrated in literature and film] was to be denied all names.¹⁰⁸ Externally a name can be used to summon or compel, whether physically incarnate or not. The *neteru* also have the power and the discretion to give names as well as take them, and through such names to take form and voice.

3. *Khabit*

The **shadow-emanation**. This is the connection of the still-incarnate *khat* with the life-forces of the natural *neteru*, enabling it to function as the organizing and controlling energy (the individual “life-field”). If the *khabit* is destroyed, the life-field de-energizes and the physical body expires.

¹⁰⁸ For example, in Bram Stoker’s *The Jewel of Seven Stars*, the Egyptian priests who sought to prevent the feared sorceress-Queen Tera from returning to incarnate life attempted to destroy all inscriptions of her name in her tomb, as well as in other references to her. [They failed.]

In H.P. Lovecraft’s *The Case of Charles Dexter Ward*, the name and all references to the Colonial sorcerer Joseph Curwen were tracked down and obliterated by the vigilantes who murdered him.

Elsewhere in exoteric history it was a common practice for Egyptian pharaohs and priesthoods to attempt to deface or erase the names, images, and monuments of feared or hated predecessors, such as the “heretic” Akhenaten.

In Black Magic the *khabit* can also be sent out by its owner as an instrument of influence upon others.

After the physical body is destroyed or no longer needed, the *khabit* becomes an avatar of the *neter* Anubis, overseeing guidance of the [noninitiate] consciousness through the incoherence of the *Tuat* into the stabilization of *Amenti*. An initiated consciousness needs no such guidance.

4. *Ab*

The **heart-emanation**. The physical locus of individual identity and consciousness, hence the bridge between the OU of the *neteru* and the SU of the four metaphysical emanations. It is through the *ab* that an individual realizes and recognizes incarnate identity and uniqueness, and following destruction/expiration of one's body it is through the *ab* that one can reenter the OU [as a "ghost", through "possession" (more precisely merger with another, incarnate *ab*), or through thought-transference].

It is also in the *ab* that the strength and quality of one's *maat* (inclination to "good" or "evil") reposes. This is echoed in the later Indian mythologies of *karma*, and was the reason for the posthumous "weighing of the heart against a feather" in Egypt. After bodily death the *maat* within the *ab* overwhelms it completely, so that any subsequent manifestation in the OU is likely to be an extreme concentration of either beneficence or malevolence.

5. *Ba*

The **core-emanation**. This is each sentient being's sense of self-awareness, of unique and absolute distinction from everything else (both other sentient beings and the entire OU). Thus it is the manifestation, or Gift, of Set, the *neter* of non-nature, in each so-conscious entity.

The *ba* becomes stronger through increased self-exploration and -realization: the initiatory process of *Xeper*. Unlike natural initiation, which draws the individual into alignment, harmony, and ultimately conscious absorption into and indistinction from one or more of the natural *neteru*, *Xeper* of the *ba* does not dissolve the self into Set, but attains and sustains a cohesive essence of its own.

The *anamnesis* or "remembered knowledge" experienced by the slave boy in Plato's *Meno* is perhaps more accurately described as the physical-process, stimulus/response brain reaching in to the *ba* for bits of its immortal, eternal wisdom. But this is akin to reaching for a coal in a hot fire. It is stressful to do, and the result can be held only for a fleeting moment without further stress. The superficial/physical "self", which through material "hits" continuously reassures itself that it is the only self, is shaken by exposure to its falseness, its nothingness. It backs away from such "close encounters", dismisses them as "illusions", "fantasy", "imagination", etc., and hastens to rebuild its fortress of material-sensation walls.

Absent Setian orientation and initiation, a *ba* simply continues as one's sense of identity, thus the "essential self" around which all of the other souls coalesce and recognize themselves. Within

noninitiates this results in the *ba* being sensed as a dreamy, meditative “state of being” which, if indulged in with persistence and intensity, leads to its overwhelming the other souls, hence “*nirvana*” and similar states of *ba*-ecstasy.

6. *Ka*

The **transmigration-emanation**. The *ka* is the complete mirror-image of all eight natural and non-natural emanations, fused into an avatar, *Doppelgänger*, or Horla, a completely metaphysical remanifestation of oneself which can exist and displace without limit, both within the non-natural universe generated by one’s *ba* and within the physical universe of the natural *neteru* as well.

It is the *ka* that, through the *ab*, enters the natural universe through “identity gates” such as pictures or statues of the individual, or utterance of the individual’s name(s) (the *ren*), as well as through conducive locales such as temples and geological & architectural anomalies.

While the *ba* may, particularly posthumously, lose awareness of itself through the paradoxical expansion of that consciousness into its entire perceptive field, the *ka* remains immortally finite, distinct, and otherness-separate. Thus in an expressive, active sense it becomes the externally-identifiable individual beyond physical death.

Nowhere is the *ka* better illustrated than in initiate Bram Stoker’s *The Jewel of Seven Stars*. Film treatments of this work, such as Hammer’s *Blood from the Mummy’s Tomb* and the more recent *The Awakening*, have done it a grotesque disservice. In Stoker’s original text it is in no sense a horror story, but rather a fascinating and romantic

mystery: Who was Tera of ancient Egypt, this marvelous sorceress-queen who took with her to her tomb only a ruby scarab inscribed with the constellation of the Thigh of Set (our “Great Bear”) and the hieroglyphs *mer* (love) and *men ab* (patience)? Listen to the words of the woman of our own era with whose *ka* Tera came gently to merge:

I can see her in her loneliness and in the silence of her mighty pride, dreaming her own dream of things far different from those around her. Of some other land, far away under the canopy of the silent night, lit by the cool, beautiful light of the stars. A land under that Northern star, whence blew the sweet winds that cooled the feverish desert air. A land of wholesome greenery, far, far away. Where were no scheming and malignant priesthood; whose ideas were to lead to power through gloomy temples and more gloomy caverns of the dead, through an endless ritual of death! A land where love was not base, but a divine possession of the soul! Where there might be some one kindred spirit which could speak to hers through mortal lips like her own; whose being could merge with hers in a sweet communion of soul to soul, even as their breaths could mingle in the ambient air! I know the feeling, for I have shared it myself. I may speak of it now, since the blessing has come into my own life. I may speak of it since it enables me to interpret the feelings, the very longing soul, of that sweet and lovely Queen, so different from her surroundings, so high above her time! Whose nature, put into a word, could control the forces of the Under World; and the name of whose aspiration, though but graven on a star-lit jewel, could command all the powers in the Pantheon of the High Gods. And in the realisation of that dream she will surely be content to rest!

In Love and Patience we are taught the secret of true immortality - not the repulsive reanimation of corpses (*anastasis nekron*) of Christianity, nor the vague confusion of reincarnationists - but the

infinite radiance of one's MS by its most magnificent expression, and with a serene transcendence of natural time.

The last two emanations are unique in that they must arise from the individual, and require initiate consciousness to do so, per the formula *Xepera Xeper Xeperu* ("I Have Come Into Being and Created That Which Has Come Into Being.").

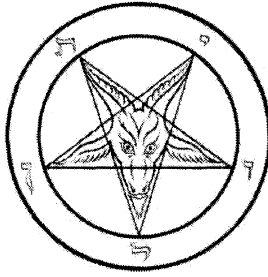
7. *Sekhem*

The ***neter*-emanation**. While the term *sekhem* is ordinarily translated as "power", this is misleading, because it is power in a very rarified sense - that emanating from the *neteru* themselves. For this reason it is also described as "the power of the stars" through which the *neteru* manifest in the natural universe. The *sekhem* combines with the *ab* (as, in effect, a temple within one's consciousness), to draw down the essence of one or more adored *neteru* to indwell therein.

Activation of the *sekhem* has another effect: every incidence infuses the Initiate with more of the *neter* invoked, to the cumulative degree that the Initiate's personality becomes accented by the *neter*'s: seeing as that *neter* sees, speaking as that *neter* would speak, acting as that *neter* would act. Hence it is the *sekhem* which makes possible, and ultimately consecrates priesthood of a *neter* in the individual so aligned. Once this transformation has taken place, it cannot be undone; at most it may be sublimated or repressed, but only at great cost to the priest's or priestess' very sanity.

8. *Akh*

The **star-emanation**. Beyond the priesthood of the *sekhem* is the *akh*, in which the Initiate rises to the company of the *neteru* as one of their essence, if not of them absolutely. Such one is indistinguishable from the actual *neteru* except by the *neteru* themselves. Such a mode of existence departs completely from all concern with physical displacement within natural-universal references or boundaries, manifestation, or action, and affects otherness only by the radiance of its presence. While it does not destroy any of the other emanations, it permeates all of them, such that henceforth they all exist in conformity and concert with it.



III
Belial
Gloria Terrae



"Of a Neophyte, and How the Black Art Was
Revealed unto Him by the Fiend Asmoel"

- Aubrey Beardsley, 1893



14: Magic

A. The Magician

It is the curse and the blessing of humanity to exist simultaneously in two worlds: that of the tangible real and that of the intangible ethereal.

Unlike all other animals we are not content with physical life's sensations; despite sober argument and methodical science we never quite believe that "this is all there is" to our existence. We are drawn, some gently, as in fantasy and dream, some more insistently and passionately, to - something **else**, something **greater**, something that lifts our being and our significance **clear out of nature**, far beyond the realms of atoms and molecules: an magnificent maelstrom of gods and daemons for whom "reality" is but a poor crutch for brutes on the periphery of their much larger universe.

If the mystic is content to dream about this other universe and the artist to convey glimpses of it in music, paint, or pen, it is the passion of the magician to **interact** with it. The magician seeks to draw its presence and power into the lesser world, to change that world by its touch.

The magician fumbles at this. There are no ordinary tools Here that he can reliably apply There, and the great rays of the gods that flow so inexorably and thrillingly through “nature” are just as elusive. They are to be glimpsed out of the corner of one’s eye, unexpectedly. The magician struggles to fashion new and different tools for control which he, in his semblance as sentient, natural man-beast, can use reliably and repeatedly, as one would a wrench or hammer.

To non-magicians his efforts may appear bewildering, even foolish. They are illogical. They don’t make sense. They are but “melted into thin air”. Perhaps they are even harmful in that they entice others into the same useless folly, draining energy which might better be put to serious, practical labor. The magician may thus find himself ignored as an irrelevant eccentric, perhaps even ostracized as someone dangerously insane.

Yet he continues with his great work, his search for tools. Sometimes he thinks he has indeed found or fashioned just such a different kind of wrench or hammer, and he writes down descriptions of it and instructions for its use. Sometimes other magicians, in their quest for tools, come across what he has written and try his ideas for themselves. And sometimes they indeed seem to work, and so another brick has been added to the bridge between Here and There. Let us now examine, and perhaps venture out upon that bridge.

The Temple of Set defines magic according to two general categories: **White** and **Black**. These have precise meanings which may quite different from the way the terms are casually used by nonSetians. To begin with, neither category is inherently “good” or “evil”; the categories

encompass techniques only. Either may be used for intentionally or unintentionally beneficial or harmful purposes.

B. Definition

Individual humans find themselves juxtaposed to the Objective Universe (OU) as created and Natural Law (NL)-ordered by the neteru, and a variable number of Subjective Universes (SU) created by oneself and/or other discrete intellects.

Magic consists of the language and tools by which an individual renders either type of universe intelligible and is thus able to methodically interact with and influence it.

Such language & tools may be considered as a continuum: a sliding-scale: When widely-known and generally-accepted [particularly pertinent to the OU], they are called “science”. The more obscure and unknown are called “magic”.

As we have seen, academic science seeks to discover and codify the “how” of NL science; it regards the “why” as undiscoverable because it is metaphysical.

Religions are such because they propose to understand and explain metaphysics. And as we have also seen, all but the Satanic/Setian do so ineffectively, on the basis of baseless myths and vague, tautological argument. Their magic thus amounts to more- or less-elaborate self-deception, and is herein defined as **White Magic** (WM).

Actual, functional magic prerequisites the realization and acceptance of the individual as an entity and discrete intelligence external to OU & SU; a D5 being. It is this premise which both materialism and conventional religion fear to

acknowledge or accept. This is the true reason they both fear “5D language & tools”, which they [and we] call **Black Magic** (BM). The difference, obviously, is that Black Magicians do not fear them, and indeed actively pursue and apply them.

Also different from popular superstition and stereotype: **There is no morality inherent in either WM or BM.** They are tools only, and any moral values, motives, decisions come from the user of the tool, not the tool itself. So WM can be used nefariously and BM benignly. [Morality & ethics in magic are treated in detail later.]

It is axiomatic in conventional religions that the OU as created and ordered by El reflects his prejudices, e.g. “morality”. Therefore WM is good and acceptable insofar as it panders to El and does not insult him. Religious-ritualized WM is accordingly called “prayer”, along with ceremonies which glorify the supposed moral aspect of El.

Accordingly WM is useful only within the limits of prayer and glorification. Anything beyond that would be an insult to, a usurpation of El and thus blasphemy.

As you’ve probably figured out by now, the *Satanic Bible*’s purpose is first to explain the reality, the actuality of the OU/SU environments and the phenomenon & distinction of independent humanity, which was done in “Lucifer”.

This next section, “Belial”, is an introduction to BM and its application. Assuming, in other words, that you now understand what Satanism really is, this is where you learn what you can do with it.

C. Universal Language

1. Objective

The structure and mechanisms - NL - of the OU are omnipresent and immutable. Thus NL need only be discovered, established through repetition (the “laboratory method”), codified, and used: science.

Appropriately the language of science is fixed, structured, sufficiently tied to OU phenomena that it shares their phenomenological consistency and reliability: mathematics, chemistry, physics, etc.

Non-scientific language can be and is used to dialogue and speculate concerning the OU. In “respectable, academicing” settings, however, effort is made not to venture far afield from known, scientific laws and theories accepted as laws.

2. Subjective

To the extent that SUs are constructed reasonably and rationally, the tools of science and the language of logic can be applied therein as well, somewhat less reliably than in the OU, of course.

But SUs can also differ extraordinarily from OU “reality”, and as they do, their tools and language stray commensurately from science and logic.

At the imaginative and creative extreme of fantasy, the language and tools depart completely as well; now they exist in a reality of their own. This is the realm of **magic**.

Defined in this specific context and application, magic is “the art and science of causing change in accordance with will”¹⁰⁹.

Within the completely malleable SU it is equally fluid and free, simply providing a means for displaying, discussing, and enjoying the creative infinite. Friedrich Nietzsche referred to this as “the building of horizons” [beyond the known], and in the visual arts of the *Decadents*, Surrealists, Expressionists, and *Art Deco* Modernists it finds its visual sensory extreme, as in literature with the poetry of Clark Ashton Smith¹¹⁰ and James Thomson¹¹¹, and the prose of Lord Dunsany, Edgar Allan Poe, H. Rider Haggard, Jules Verne, Bram Stoker, Abraham Merritt, and H.P. Lovecraft.

Dwelling and wandering amidst such pure fantasia, magic is “completely at home”: an artistic and sensual interpretation and accentuation of its surroundings. And indeed as such, no more remarkable than an artist’s paintbrush.

D. Tools

1. White Magic

Conventional religious ritual is a device for autohypnosis of the celebrant and varying degrees of mass-hypnosis for the audience. The mechanical liturgies have a relaxing, dulling effect upon the mind, placing it in the (*alpha*-wave) mood most

¹⁰⁹ Aleister Crowley’s famous definition.

¹¹⁰ Cf. “The Hashish-Eater, or The Apocalypse of Evil”.

¹¹¹ Cf. “The City of Dreadful Night”.

receptive to the conditioning (i.e. the sermon or other main body of the ritual).

WM is a highly-concentrated form of such ritual. The practitioner seeks a focus of his awareness and powers of concentration via an extreme degree of autohypnosis. The technique may be used simply for meditation or entertainment through mental imagery ("astral projection"). Or it may be used to focus the will towards a desired end - a cure, curse, etc. To accomplish this, the magician envisions a god or dæmon with the power to achieve the goal, then concentrates his will into an appeal. The god or dæmon then carries out the appeal, more or less effectively - depending upon the strength of the magician's conviction of its power as a functioning entity.¹¹²

From a LHP perspective, all conventional religious, and RHP "occult" ritualism falls under the heading of WM. Intrinsically it is inauthentic and impotent. Its power derives rather from what it gets people to believe and do when it is used as a psychological individual- or mass-control device.

Thus, for instance, any sort of advertising or propaganda is an application of WM, though neither users nor targets may [and probably wouldn't] employ that term.

2. Black Magic

a. Lesser

Lesser Black Magic (LBM) involves no autohypnosis or conditioning of the mind to make it

¹¹² Crowley, Aleister, *Magick*, pages #151-284. LaVey, Anton, *The Satanic Bible*, pages #110-152; *The Satanic Rituals*, pages #15-27.

receptive to induced imagery. Thus, unlike WM, it is not an exercise in self-deception. Rather it is a deliberate and conscious effort to force the mind **outward** - to identify the mix of NL governing a situation of concern, as well as the SUs of any humans involved, and then to devise and activate adjustments towards the magician's desired outcome.

As you can see, this has absolutely nothing to do with chanting Hebraic gibberish from medieval grimoires. Leave that to White Magicians to entertain and scare themselves.

So true, effective LBM is an exhaustively-analytical process - more exacting than profane academic research because there is no allowance for taboos, sacred cows, or other "political correctness". If the objective is to be realized, all factors constituting it must fall into place.

Thus the fairytale image of LBM being an easy shortcut to a desired OU change is anything but the truth. The reason that LBM is more powerful than "ordinary" plans or solutions is precisely because of its thoroughness: it leaves nothing out, no margin for error, no "fudge factor".

Nor is this as unrealistic as one might suppose. All you need do is look around you at the number of unsolved or inadequately-solved problems, both at the personal and the social scales, to see how easy it is to identify the flaws resulting from "selective inattention".

An unpalatable but inevitable corollary to LBM is what Anton LaVey called the "balance factor", which simply means not to set practically-unattainable goals. Be a magician within your intelligence, competence, and resources - all of

which are of course subject to strengthening with personal discipline and experience.¹¹³

Another popular myth is that BM is a ritual action, in a ritual chamber. As again may be deduced from the above, ritualism is not a requirement, though, as discussed below, it may play an important and effective part.

Remember too that in LBM you are not attempting to accomplish “miracles”, e.g. the suspension or violation of NL. Rather you are changing the mix of NL to change the situation of concern.

But even more importantly, remember that it is not the OU you are attempting to change; it is the existing, dominant CSU. This was one of the key messages of George Orwell’s 1984, and the one most readers miss.

b. History, or “Reality Control”

The Party said that Oceania had never been in alliance with Eurasia. He, Winston Smith, knew that Oceania had been in alliance with Eurasia as short a time as four years ago. But where did that knowledge exist? Only in his own consciousness, which in any case must soon be annihilated. And if all others accepted the lie which the Party imposed - if all records told the same tale - then the lie passed into history and became truth. “Who

¹¹³ Ca. 2011 I decided that I’d had enough of the epidemic of physical warfare afflicting the planet. I therefore developed and published the solution of *MindWar* (2012, 1016). The methodology and strategy therein are practical, needing only resolve by national & supranational actors, which I further addressed in *FindFar* (2017). The only indeterminant is the mushrooming PhysWar time-pressure. But MW & FF would have been impossible absent professional expertise in Political Science, governmental political/military affairs, & LBM.

controls the past,” ran the Party slogan, “controls the future; who controls the present controls the past.” And yet the past, though of its nature alterable, never had been altered. Whatever was true now was true from everlasting to everlasting. It was quite simple. All that was needed was an unending series of victories over your own memory. “Reality control” they called it; in Newspeak “doublethink”.¹¹⁴

“History” is something we can count on as a standard of morality, as hard evidence of truth, as bedrock amidst our whirling contemporary environment of uncertainties, right?

Wrong. Historical accounts are written by human beings with widely-varying backgrounds, perspectives, motives, and paychecks. Even given perfect, immediate access to all information about an event, no two people will describe it, or its significance, in the same way. And in historical research there is almost never access to all relevant information to begin with.

Daniel J. Boorstin is Librarian of Congress Emeritus, and is a distinguished scholar and Pulitzer Prize winner who has authored many superb historical analyses. In his *Hidden History* he proposes several laws that shape what we know as “history”:¹¹⁵

(1) The Law of the Survival of the Unread

There is a natural and inevitable tendency toward the destruction and

¹¹⁴ Orwell, George, 1984. New York: Signet Books, 1949, page #32.

¹¹⁵ Boorstin, Daniel J., *Hidden History: Exploring Our Secret Past*. New York: Vintage Books, 1989.

disappearance of documents most widely used; therefore there is an inverse relationship between the probability of a document surviving and its value as evidence of the daily life of the age from which it survives.

(2) **Survival of the Durable and That Which is neither Removed nor Displaced**

Tombs, burial objects, mummies, temples, churches, and pyramids tend to skew our view of the past. They give a prominence to religion in the relics of the past which it may not actually have had in the lives people lived.

(3) **Survival of the Collected and the Protected**

= What goes in government files. We emphasize political history and government in the life of the past partly because governments keep records while families and other informal groups seldom do.

(4) **Survival of Objects Which are not Used or Which Have a High Intrinsic Value**

It is not only in printed matter that rarity and scarcity induce survival. Treasured or hoarded artifacts frequently survive where commonly-used, more representative ones do not.

(5) **Survival of the Academically Classifiable and the Dignified**

Teachers teach the subjects in which they have been instructed.

(6) Survival of Documents which Pertain to Controversies

What often passes for the history of a practice, belief, or institution is more accurately the history of controversies about it.

(7) Survival of the Self-Serving: The Psycho-Pathology of Diarists and Letter-Writers

Historians are urged to seek records by participants in events, preferably those made at the time or soon thereafter. Such are often self-serving and egotistical at the expense of objectivity.

(8) Survival of the Victorious Point of View: The Success Bias

If an invention, trend, or point of view prevailed, it and its proponents are assumed to be representative rather than failed or minority alternatives.

(9) Survival of the Epiphenomenal

People often write and read books because they cannot personally experience what is described. It is often uncertain whether a writer is recording or escaping an experience.

(10) Knowledge Survives and will be accumulated over Time, but Ignorance Disappears

The mind of the modern historian has access to the accumulated knowledge and experience of the ages since the period of the past he is trying to recapture, but for this reason he cannot see reality as the people of that time saw it.

What are the implications of this for the Black Magician? It means that:

- **All** of the historical sources you consult are incomplete, inaccurate, biased, and/or incompetent to some degree.

- You **yourself** are in the grip of tacit prejudices and presuppositions which you have never questioned or even acknowledged as anything **to** be questioned.

You can compensate for these blind spots & biases by first becoming aware of them, then seeking out information & sources to evaluate them.

c. Stage Magic

In both the Church of Satan & Temple of Set, I have always recommended “stage magic” (SM) as a superb education & experience for aspiring Black Magicians.

You may think of SM as mere frivolous entertainment. It is anything but that: the art & science of detecting & manipulating an audience’s CSU, to the extent that they believe the OU NL to have been “miraculously” violated. This is exactly

what LBM involves in progressively larger and more serious situations.

Additionally SM is indeed harmless entertainment, which is fun for both magician & audience.¹¹⁶ Indeed if you become skilled enough, you may even turn it into an additional paid profession. At the very least you can expect many more invitations to parties!

What are these LBM skills that SM teaches and exercises? Here's a list:

- **Either control of the environment or adaptation of the magic to it.** Only the simplest “table tricks” of magic can be done without regard to their surroundings. For most illusions to be effective, the complete environment in which they are activated must be controlled: lighting, absence or presence of external noise, intentional distractions from close attention, audience alertness and receptiveness. While an illusion is intended to appear spontaneous, it frequently requires careful advance preparation out of view of the eventual audience.
- **Establishment of the magician's dominant relationship.** The magician displays a *persona* - dress, assertive speech, body language, pressured pace,

¹¹⁶ Unfortunately there have been instances of SM being used for financial/publicity fraud, from spoon-bending to “remote viewing”. The SM profession emphatically condemns this, its most famous exposé being James Randi; cf. his *Flim-Flam* & related investigations.

eye contact - designed to seize and hold the attention of the audience, as well as to gradually but inexorably replace their wills and judgment of reality with his own. [This is particularly essential to hypnotism.]

- **Dictation of the applicable elements.** The magician identifies to the audience what objects, locations, and/or procedures are important and essential, restricting the problem to their interaction exclusively. The consequence of this is that an object's behavior which might seem unremarkable or contrived against ordinary backgrounds or points of reference becomes surprising and inexplicable in this artificial environment.
- **Definition of the variables.** An object or procedure may be used in any number of ways, but the magician defines them so as to limit these ways to only those which make possible and reinforce the illusion.
- **Instruction of behavior.** Audience participation is desirable, since going through motions to supposedly produce the illusion suggests to the audience that it is somewhat responsible for it, thus encouraging belief in it.
- **Limitation of possibilities.** As he controls all of the object(s) and procedure(s) variables, the magician can force the outcome of the illusion into one

which the equally-predetermined alternatives appear to highlight as miraculous.

- **Channeling of expectations.** Once in control of both the elements of the illusion and the audience's perceptions and willpower, the magician instructs the audience in what the possible outcomes of the illusion can be. It is now "impossible" for the objects or procedures to function in any other way, nor for the audience to devise or consider one.
- **Interpretation of the result.** Once the illusion is produced, the magician makes it clear to the audience what it "obviously" signifies. As in his initial establishment of control over the audience, he now implants - through announcement, emotional surprise/satisfaction, and body language - their presumed "spontaneous" reaction.
- **Reinforcement of controlled perceptions.** As necessary to establish the performed illusion firmly in "reality", the magician follows it up with as many supporting devices and created impressions as are necessary.

Beyond these basics LBM is particularly concerned with the magical discipline of

mentalism.¹¹⁷ This involves diversion of audience perceptions and interpretations towards a different interpretation of their own thought processes than the one which they would naturally experience. This is accomplished both through the above-listed techniques of magic and supporting assistants and/or devices.

d. Greater

LBM is a tool to examine and control the OU. Greater Black Magic (GBM) is the corresponding tool to investigate, comprehend, and control SUs.

As discussed in “Lucifer”, SUs are created by the power of each individual consciousness (MS). Even the most “uninitiated” human subconsciously generates one, which he believes to be the OU; it is actually only his limited perception & interpretation of the OU.

If he is sufficiently intelligent, and experiences adequate education and/or initiation, he may consciously begin to replace or augment his “stimulus/response” SU with a deliberate, conscious one. At about the same point he may become aware of an sensitive to the various CSUs used to indoctrinate and control him. He may retain [or be forced to retain] some of these, while modifying or completely rejecting others.

LBM is locked to the OU & NL, so there is little danger of the magician’s loss of mental coherence. With GBM the risks are far greater, because the individual is operating completely within one or

¹¹⁷ Not to be confused with the clinical psychological or philosophical definitions of “mentalism”.

more SUs, with the license of the Black Flame/Gift of Set to create/modify/destroy any of them at will.

The initial aspect of this danger is that the magician may attempt to exercise such divine prerogatives before fully comprehending himself, e.g. discovering, exploring, and becoming fluent with at least the first six MS emanations.

The result of this can be a “blind” expansion of the powers of the mind, without becoming aware of or mastering some of the most extreme, especially in the 95% of thinking that occurs subconsciously.¹¹⁸ A remarkable, perhaps ominously prescient illustration of this danger was given in the 1956 science-notsofiction movie *Forbidden Planet*, in which a human scientist used an alien machine to expand his own mental power while unaware that it was simultaneously doing the same to the raw emotions of his subconscious (oversimplified as the Freudian *id*). The result was an energy-monster over which he had no conscious control, and which ultimately killed him as similar ones had the alien inventors of the machine.

The discipline which Plato prescribed to attain the highest level of conscious thought, *næsis*, necessary to recognize and comprehend the MindStar emanations was the process of *dialectic*, illustrated by the conversations in his famous Dialogues. These carefully-structured discussions examined a topic - such as one of the OU Forms (= *neteru*) such as Justice (= *Maat*) by progressively eliminating vaguer, more superficial images from *eikasia* to *pistis* and *dianoia* to unencumbered, pure *næsis*, a “purified intuition” that could then be used,

¹¹⁸ Cf. Leonard Mlodinow, Ph.D., *Subliminal: How Your Unconscious Mind Rules Your Behavior* (New York: Pantheon, 2012).

as in the *Meno*, to activate the “recollective apprehension of the Form, *anamnesis*.”

Use of the Platonic dialectic to attain the precision of *noësis*, followed by the activation of *anamnesis* will enable the Black Magician to *Xeper* from manimal to MindStar without the risk of being overwhelmed by his “*id-monster*” along the way.¹¹⁹

e. *Anamnesis*

The key of *anamnesis* came down to Plato from Egypt through Pythagoras. As Dr. Raghavan Iyer summarizes:

Thus the soul, since it is immortal and has been born many times, and has seen all things both here and in the other world, has learned everything that is. So we need not be surprised if it can recall the knowledge of virtue or anything else which, as we see, it once possessed. All nature is akin, and the soul has learned everything, so that when a man has recalled a single piece of knowledge--learned it, in ordinary language--there is no reason why he should not find out all the rest, if he keeps a stout heart and does not grow weary of the search, for seeking and learning are in fact nothing but recollection.

- Plato, *Meno*

¹¹⁹ Aleister Crowley undertook just such an *anamnesis* as recorded in his *Liber 418: The Vision and The Voice*. He employed the imperfect Golden Dawn text of John Dee’s XIX Enochian Key, possibly precipitating his terrifying encounter with the “*id-monster*” Choronzon in the Tenth Æthyr. Crowley was so badly shaken that he tore his manuscript of that æthyr out of *Liber 418*; it is a separate document in the Special Collections of the University of Texas.

Anamnesis is the true soul-memory, intermittent access to the divine wisdom within every human being as an immortal spectator. All self-conscious monads have known over immemorial time a vast host of subjects and objects, modes and forms, an ever-changing universe. Assuming a complex series of roles as an essential part of the endless process of learning, the soul becomes captive recurrently to myriad forms of *maya* and *moha*, illusion and delusion. At the same time the soul has the innate and inward capacity to cognize that is more than any and all of these masks. As every incarnated being manifests a poor, pale caricature of himself - a small, self-limiting, and inverted reflection of one's *nætic* and creative potential - the ancient doctrine of *anamnesis* is vital to comprehend human nature and its hidden possibilities. Given the fundamental truth that all human beings have played many parts, initiating diverse actions in intertwined chains of causation, it necessarily follows that everyone has the moral and material environment from birth to death which is needed for self-correction and self-education. But who is it that has this need?

Not the shadowy self or false egoity which merely reacts to external stimuli. Rather there is that Eye of Wisdom in every person which in deep sleep is fully awake and which has a translucent awareness of self-consciousness as pure, primordial light.¹²⁰

¹²⁰ Iyer, Raghavan, *The Society of the Future*. London: Concord Grove Press, 1984, pages #13-14.

Raghavan (D.Phil. Oxford) was Professor of Political Science at the University of California, Santa Barbara [and revered mentor and friend during my M.A. & Ph.D. studies there]. He was a member of the legendary Club of Rome and founder of the Institute of World Culture, Santa Barbara.



15: Ritual

A. Overview

1. Concept

Whether White or Black, a magical ritual is a condensation. It transforms implicit ideas, motives, intentions, objectives into explicit ones.

The result is both a crystallization and an activation. It is the creation of life, as in *Metropolis* the Black Magician Rotwang did for the robotrix Parody, or as Baron Frankenstein did for his science project. Everything that proceeds from a ritual is kinetic in that ritual.

So the first thing to understand about a Satanic Black Magical ritual is that it is never a rote exercise or recitation. If you don't know what you're doing or why, then you're wasting both your own time and Satan's.

The same holds true for sincerity. For a ritual to be effective, you must believe in its authority and intend that what it articulates shall manifest in the universe towards which it is directed. The same standard holds for other participants or witnesses.

2. “Ta-Ra-Ra-HAM-Forash!”

There are few things more pathetic and ridiculous than “Satanatheists” who insist they **certainly** don’t believe in Satan while standing medallionrobed before a Baphomet wall-plaque they don’t understand, sonorously mouthing incantations of meaningless gibberish - the only purpose of which dresscapade being to impress idiots who assume that its utter incomprehensibility endows it with esoteric dignity.

In Edgar Ulmer’s 1934 Art Decorative *The Black Cat*, Satanic Priest Hjalmar Poelzig commences a Black Mass with an incantation of the most bloodfreezing blasphemy:

Cum grano salis. Fortis cadere cedere non potest. Humanum est errare. Lupis pilum mutat, non mentem. Magna est veritas et praevalebit. Acta exteriora indicant interiora secreta. Aequam memento rebus in arduis servare mentem. Amissum quod nescitur non amittitur. Brutum fulmen. Cum grano salis. Fortis cadere cedere non potest. Eructu, non foliis arborem aestima. Insanus omnes furere credit ceteros. Quem paenitet peccasse paene est innocens.

Theater audiences, whom Ulmer and Universal assumed were likely to be no more fluent in Latin than Catholic Church congregations, were suitably

scandalized, doubtless hastening to cover their children's ears against such a diabolical diatribe.¹²¹

Mystobabble has long been a staple of religion, and in the original *Satanic Bible* Anton LaVey naughtily pranked the public with suitable sanctimoanings: The thunderous exclamation “**Shemhamforash!**”, more accurately *Shem HaMephorash* (Hebrew: שם המפורש) is just Cabalistic¹²² gobbledegook for the name of El, so hardly the thing for hailing Satan. But like the similarly-scrambled Bessy Baphomet, it was the effect, not the elucidation, which counted.¹²³

Anton was similarly mischievous concerning his Enochian Keys in “Leviathan”, as is discussed in Chapter #16; but once again it was the effect, not the essence, that he sought.

If you've been screaming “Shemhamforash!” or hurling 10th-Key Kurses for the last 50 years, don't be too pissed at Boris, Anton, or St. Peter; this time-dishonored device is what Aleister Crowley elegantized as “barbarous words of evocation”:

A singular and world-famous example of this is of sufficiently recent date to be fresh in the memory of many people now living.

¹²¹ [English translation:] With a grain of salt. A brave man may fall, but he cannot yield. To err is human. The wolf may change his skin, but not his nature. Truth is mighty, and will prevail. External actions show internal secrets. Remember when life's path is steep to keep your mind even. The loss that is not known is no loss at all. Heavy thunder. With a grain of salt. A brave man may fall, but he cannot yield. By fruit, not by leaves, judge a tree. Every madman thinks everybody mad. Who repents from sinning is almost innocent.

¹²² Cf. Chapter #11.A.2.e “CabalEmption”, page #154.

¹²³ The Baphomet is discussed in Appendix #4.

At a revivalist camp meeting in the “United” States of America, devotees were worked up to such a pitch of excitement that the whole assembly developed a furious form of hysteria.

The comparatively intelligible cries of “Glory!” and “Hallelujah!” no longer expressed the situation. Somebody screamed out “Ta-ra-ra-**boom**-de-ay!”, and this was taken up by the whole meeting and yelled continuously until reaction set in.

The affair got into the papers, and some particularly bright disciple of John Stuart Mill, logician and economist, thought that these words, having set one set of fools crazy, might do the same to all the other fools in the world. He accordingly wrote a song, and produced the desired result.

This is the most notorious example in recent times of the power exerted by a barbarous name of evocation.¹²⁴

In short: A BNoE, if spoken [or whispered or shrieked] with purpose and sincerity will have exactly the result the magician intends; it is the **will**, not the diction, that is crucial.

Correspondingly the most perfectly-recited text, if insincere, is merely a waste of oxygen.

3. Classification

There are two general types of rituals: **ceremonies** and **workings**.

a. Ceremonies

A ceremony is a pageant for the participants and audience if any. It is designed as a story, illustration, commemoration, celebration, or lesson.

¹²⁴ Crowley, Aleister, “Magick in Theory & Practice” in *Magick*. New York: Samuel Weiser, 1994.

All of the rituals in Anton LaVey's *Satanic Rituals* are ceremonies, including my two Lovecraftian ones. The sole exception is the Black Mass (*Missa Solemnis*), about which more below.

As in the SR & COS examples, a ceremony may be wholly or partially scripted; it is an artistic & philosophical illustration, which does not seek to communicate with Satan or other Powers of Darkness [beyond inviting them to enjoy the show].

If you are considering inviting nonSatanist guests to observe a ritual, make it a ceremony, not a working. Let them know beforehand the ceremony's theme. In principle they should not attend unless they think they will be comfortable with it, but if they find out that they are not, advise them that they are free to leave unobtrusively.

Sometimes "unobtrusively" can add flavor to the ceremony. In 1972 our Nineveh Grotto in Kentucky decided to recreate one of John Dee's necromancies (raising of the dead), using his original spells. A professor from the Louisville Theological Seminary learned about it and asked if he could attend with some students. We were always happy to do our part for interfaith cordiality.

For the ceremony one of the Grotto's most petite ladies was professionally corpse-madeup and clad in a white coffin-dress straight out of Hammer Films.

When professor & students entered the darkened chamber, the flickering candlelight outlined this still, ghastly shape atop the altar [in decidedly less-pleasant place of the usual "living altar"].

Dr. Dee's eerie incantations commenced. Nothing happened for an excruciatingly long time.

Then in an interval of tense silence, she gave the tiniest of twitches, and one of her breast-crossed arms fell limply to her side.

That was all - but it was quite enough for our guests, who all bolted for the front door in raw panic. William Castle couldn't have done it better!

b. Workings

Workings are rituals intended to initiate or accomplish something. If in the OU, LBM. If in one or more SUs, GBM.

The "target" of a working may be [or include] one or more of the participants/others present. Or a working may be wholly directed towards persons or situations who are not present.

The three basic examples in the original *Satanic Bible* - curse, compassion, & lust - are workings, but are obviously intended as concept outlines. To be seriously effective, considerably more research, preparation, and tailoring would need to be applied.

Both LBM & GBM workings may, but not always involve contact with and activation of the Powers of Darkness: principles (Dæmons or "Elementals") aligned with the Prince of Darkness. If you're not fully prepared for this, don't do it.

One of the considerations in any working is obvious its impact on other people. Until the last couple of centuries, Western society fully appreciated the efficacy of Black Magic, so if a local magician became too threatening to a community's tranquillity, a burning-party was held. Today Black Magic officially doesn't exist, so you can't be prosecuted for it. But it's prudent to keep workings strictly secret nevertheless. This is one success

which absolutely does **not** come with “bragging rights”.

4. Incantations

The difference between an invocation and an evocation is that the former simply acknowledges the power of the Power to enhance the working, while the latter specifically solicits its activity.

The “Invocation to Satan” in the original *Satanic Bible* is an articulation to formalize the intentions of the magician and his/participants’ deserving of dæmonic attention/augmentation as sincere Satanists. What that Invocation is not is communication with those entities.

The reason for this is that they exist, functioning, and communicate through their respective SUs, and the Prince of Darkness’ CSU. Thus they are metaphysical, not physical beings; and the magician’s working-contact with them is through his own metaphysical MindStar, specifically the Khabit in cases of “common” working objectives. So voiced speech is irrelevant except insofar as it services to focus vague attitudes and sentiments into explicit, specific intentions and goals.

5. Ethics

A working affecting other humans may *de facto* passing judgment on them. This is conventionally a prerogative of society, the state of which you are a citizen, at the basic level of what Thomas Aquinas called Human Law (HL). This is the profane legal system of popular acquaintance: the legacy of the “social contract” era of government.

While profane society is perfectly content to judge and condemn individuals and groups on nothing more than the excuse of HL, this is atrociously inadequate by Satanic standards.

Above HL on Aquinas' hierarchy is Divine Law (DL), the revealed dictates of El, which HL is supposed to incorporate and emulate. Above this is NL, in which humans participate to the extent they are assumed to be OU constitutions. Atop all this is Eternal Law (EL), which consists of El's private motives and habits for being the sadistic creep that he is.

In the non-El reality of Satanism, DL does not exist, because, as Belial notes in the *Diabolicon*, the Black Flame endows humanity with its own absolute prerogative to assign values, including morality (Good/Evil). NL remains the *neteru*-established order of the OU, which does not include morality [except to the extent that an argument can be made for ecological balance & regularity being *de facto* moral]. EL describes the arbitrary will of the *neteru* to be as they are, which is obviously beyond human concern.

So if HL is incompetent and DL nonexistent, the Satanist is responsible for ascertaining and upholding an authentic, compromised standard of justice: what Plato sought in his *Republic* Dialogue as the *Agathon*.

This is why it is so much more difficult to be a Satanist than a profane, vulgar human. And why Satanists are so extraordinary painstaking about workings that judge and affect others.

6. Consequences

Whether a ritual is a ceremony or a working, LBM or GBM, its purpose is to replace ambiguity & aimlessness into a focused, effective concentration of intelligence & energy which, once set in motion, cannot be stopped - in some cases, indeed, even by the casting-magician personally. Hence the Black Magical adage: Be certain this is really what you want, because there is no turning-back.

The “King Midas”, or more contemporarily Dr. Seuss’ *Bartholomew & the Oobleck* warning too: Beware of “unintended consequences”. Preset careful limits on your workings, lest you conjure dæmons easier to invite in than to invite out.

7. Black Mass

a. *Satanic Rituals:* *Missa Solemnis*

The “backstory” of the *Missa Solemnis* Black Mass in the *Satanic Rituals* is recounted in documented detail in my Church of Satan, but can be summarized here:

The concept of an anti-Catholic Black Mass originated with J-K. Huysmans’ sensationalurid potboiler *la-Bas*¹²⁵, purporting to expose sordid

¹²⁵ Huysmans, Joris-Karl, *La-Bas (Down There)*. New York: Dover, 1972. Actually French Catholics were having deluridlicious “Black Mass” fantasies about Palladists, who were a trendy version of non-antiCatholic, non-babycannibalistic Rosicrucianism. But who cared?

Satanism among decadent Parisian elites of the late 19th Century.¹²⁶

Once the Church of Satan got started, therefore, Anton LaVey began to be pestered for a YouKnowWhat, despite the fact that as an ex-Jew he didn't harbor any particular passions against Catholicism.

But there was one Satanic Priest who did: Wayne F. West, a defrocked Catholic priest in Detroit. Wayne's hatred of Christianity in general, and Catholicism in particular, approached the pathological, and he was only too happy to take the Catholic High Mass and rework it into a version that left *la-Bas'* in the dust.

I, assisted by Irish professor Priest James Moody, was invited to celebrate its premiere performance at the Central Grotto.

To say that my prudery was "challenged" is an understatement. I immediately telephoned Diane: "I can't possibly do this!" She giggled, clearly not surprised. "Feel free to edit it."

So Jim and I got through it with our clothes on and dignity intact. The only mishap was my overenthusiastic use of the incendiary flashpowder "Dragon's Breath", which set the living altar on fire in an unmentionable place, eliciting a yowl from her and a burst of laughter from the assemblage, the High Priest & Priestess not excluded.

So when it came time to include the Black Mass in Anton's *Satanic Rituals*, there was no way it was

¹²⁶ This same play has run continuously on Blasphemous Broadway over the centuries; only the cast has changed - from Jews to Freemasons to Popists to anarchists to Mormons to socialists to Nazis to Communists to Satanists to Muslims to illegal aliens to Illuminati ...

going to be West's XXX masterpiece. The PG-13 one appeared instead.¹²⁷

b. Room 101

The [more precisely a] Black Mass is in a class by itself. Indeed it's not intrinsically either White or Black Magic; it's more of an emotional enema to permit magic to be commenced.

Within Western cultures, in which Judæo/Christianity remains the prevalent religious preconditioning, resistance to and rejection of these chains occasionally requires the formality and intensity of a disintoxication ritual: the **Black Mass**.

The purpose of any Black Mass is to purge participants or onlookers of any preconditioned superstitions to which their enslavement is beyond reasoned discourse, as a consequence of old superstitions or indoctrinations.

Once one has seen his sacred cows trampled upon with impunity, he will never again feel the same fear of them, no matter how *pro forma* he recognizes the desecration to have been:

The liberation of the human mind has never been furthered by dunderheads; it has been furthered by gay fellows who heaved dead cats into sanctuaries and then went roistering down the highways of the world, proving to all men that doubt, after all, was safe - that the god in the sanctuary was finite in his power and hence a fraud. One horselaugh is worth ten thousand

¹²⁷ If you just can't stand it, the unexpurgated WW original is reproduced as Appendix #7 of my *The Church of Satan*. Shame on you!

sylogisms. It is not only more effective; it is also vastly more intelligent.¹²⁸

Substantially more chillingly George Orwell illustrates a secular version of the Black Mass in *1984*, wherein the magician O'Brien forces his subject Winston Smith to "trample upon the sacred cow" of his love for Julia. Although Winston recognizes that unendurable psychological terror was used on him, he nonetheless finds himself unable to recapture his original illusion of self-sacrificial love for her.

Julia, put through a similar "Black Mass" incorporating differently-personalized elements of emotional *impasse*, experiences the same disruption of her illusions:

"Sometimes," she said [to Winston], "they threaten you with something - something you can't stand up to, can't even think about. And then you say, 'Don't do it to me, do it to somebody else, do it to so-and-so.' And perhaps you might pretend, afterwards, that it was only a trick and that you just said it to make them stop and didn't really mean it. But that isn't true. At the time when it happens, you **do** mean it. You think there's no other way of saving yourself, and you're quite ready to save yourself that way. You want it to happen to the other person. You don't give a damn what they suffer. All you care about is yourself."

"All you care about is yourself," he echoed.

"And after that you don't feel the same toward the other person any longer."

"No," he said, "you don't feel the same."¹²⁹

¹²⁸ Mencken, H.L., "The Iconoclast" in *Prejudices: Fourth Series*. New York: Knopf, 1924, pages #139-40.

¹²⁹ Orwell, George, *1984*. New York: Harcourt, Brace & Co., 1949, page #240.

In 1984 every “Room 101” ritual was tailored to each subject’s personal, unique “sacred cow”.

Similarly each religious Black Mass is configured to dispel the most crippling terrors of the indoctrinated faith. Hence a Black Mass for a Mormon would be quite different from that for a Muslim or Buddhist.

The Black Mass principle was brought forward into the “mind-control brainwashing” of Cold War conspiracy theory by John Frankenheimer’s *Manchurian Candidate* (1962), in which a Korean War soldier has been “brainwashed” to obey commands upon seeing the Queen of Diamonds playing card:

Raymond Shaw (Laurence Harvey): They can make me do anything, Ben, can't they?
Anything.

Major Bennett Marco (Frank Sinatra): We'll see what they can do, and we'll see what **we** can do. So the red queen is our baby. Well, take a look at this, kid: **52 of them!** 52 red queens and I are telling you **it's over**. The links, the beautifully conditioned links are **smashed** as of now because **we say so**. We're busting up the joint, we're tearing out all the wires. We're busting it up so good all the queen's horses and all the queen's men will never put old Raymond back together again. **You don't work any more**. That's an **order**. Anybody invites you to a game of solitaire, you tell them sorry, buster, the ball game is **over**.

It is important to note that a Black Mass in no way seeks to re-indoctrinate its subject with any other belief-system; it is a chain-breaking experience only.

B. Chamber

The term “chamber” usually brings to mind a room or hall customized for ritual purposes and activities: Wall-mounted Sigil of Baphomet behind an altar large & stable enough to contain not only instruments but a “living altar” perched atop, seating & open working areas, and accessories as needed [such as sound system].

There is nothing wrong with a traditional chamber, but what’s important here is that you understand exactly what its function is: first, to provide a human sensory disconnect between the realm of physical stimulus/response reality and one in which the physical senses are either muted or controlled by inputs of your own decision, such that they all serve to focus and enhance the mental state you wish to attain and sustain.

Secondly the sensation that whenever you are in the chamber, the outside world is set aside and everything now surrounding you, reflecting you, represents your SU. wherein you are the controlling deity.

This does not change for rituals in which others are present as participants or guests, except as you may decide to modify aspects of the chamber environment for them. This may be as simple as just the inclusion of additional chairs, or as complex as a redesign, time rescheduling, etc. As always, where others are concerned, their respect for the sanctity and reality of the chamber is vital; if anyone falters, he must exit immediately to wait elsewhere.

An amusing personal experience will serve to illustrate the importance of chamber atmosphere establishment. My first visit to the LaVey home in 1969 was to hear one of Anton’s public lectures.

These were given in the main ritual chamber, where audience-chairs had been set up. Interestingly ordinary folding chairs are so incidental that their presence or absence is not a significant atmospheric disruption.

Entering the room, I was immediately struck by its creation of a SU utterly divorced from “normal San Francisco” - just beyond the shuttered windows, but suddenly a universe away. It was exciting but also disturbing; I was suddenly cast adrift in a “magical elsewhere” in which I had no foothold, no sensory reassurances of a “comfort distance”. This lecturer might enter, wave his hand, and transform us all into rabbits! Yes, an absurdity here/now, but not there/then.

My frantic search for “normalcy” now landed my gaze on the Wurlitzer organ console ... and there, sitting unobtrusively on it, was one of the sculptured glass ashtrays from the Franciscan restaurant on Fisherman’s Wharf.

The spell was shattered, and I breathed a sigh of relief. The infamous Anton Szandor LaVey might be an incarnate fiend from Hell, but he was human enough to abscond with a souvenir ashtray. I knew I would leave the lecture alive [and with small pink ears instead of large furry ones].

As you conceive and create your own ritual chamber(s), you will become well-aware of the atmospheric-disconnection, particularly if you have the space to set it completely apart from normal rooms or areas. Even if it shares space, the commencement of a ritual will accomplish this proportionately.

You will also notice how very alien this is to the atmosphere of any conventional church, which might as well be a schoolroom or concert hall.

As a Black Magician you will also learn something else about consecrated Satanic ritual chambers: they don't like being violated. Any profane person who intentionally or accidentally enters will get that feeling often described as "someone walking on your grave" - and leave with a shudder.¹³⁰ No, profane churches don't get this perk either; enjoy!

C. Instruments

The original *Satanic Bible* discusses various implements traditionally used for concentration, emphasis, and ritual stage-demarcation: candles, sword, bell, Black Flame, Baphomet emblem, not to mention the SB itself if you forget yourself at a crucial moment and need to look something up in a hurry (!).

As indeed with the chamber itself (a "large instrument"), specific items are up to you; feel free to ad/delete as feels right.

Again a suggestion from my own and others' experience: Don't even bother with generic/mass-produced anythings. Craft it yourself, receive it as a magical gift, or discover it under magical circumstances. In addition to the magical meaning these have for you, if consecrated for magical use,

¹³⁰ This is a function of the *Khabit* MindStar emanation, Chapter #13.C.3, page #196. The *Khabit* has the capacity to impress an OU locale with a T- or L-Field "signature": what humans actually encounter as "ghosts", "haunted houses", etc. The *Khabit* is unique in that it can "disconnect" from the core MindStar for such distant activities. It is for this same reason that a *Khabit*-encounter can be dangerous; unlike a *Ka*, it is not a seat of personality, hence does not distinguish friend from foe in a "signature" vigilance.

they also carry the “signature” of your MindStar if passed meaningfully to someone else.¹³¹

D. Attire

Ritual dress once again varies with both personal style and the flavor of the ritual to be performed. As previously, respect for the underlying dignity of all Satanic ritual is axiomatic. This does not always translate to tuxedos and evening gowns, but duly to good taste, cleanliness, and pride.

The 1966-75 Church of Satan had a simple but strict dress code for formal rituals, such as the Satanic Mass or ceremonies of baptism or Priesthood ordination:

Robes were black, with blue & purple trim for the IV° & V° respectively.

2” Baphomet medallions of the individual’s degree color to be worn on dignified, discrete chains, uncluttered with any other device.

The Baphomet colors were: Satanist I° red, Witch/Warlock II° white, Priest/Priestess III° black, Magister/Magistra IV° blue, and Magus/Maga V° purple.

Anton LaVey officially ended the Church’s initiatory-degree system in 1975, simultaneously discontinuing degree color-coding for medallions.

Detailed information concerning the Church’s original initiatory-degree system is contained in my *The Church of Satan* documentary history.

Post-May 1975, accordingly, a sincere Satanist may wear a Baphomet of any color personally preferred.

¹³¹ In this case it is not the “signature” of the ominous *Khabit*, but the deeply personal one of the *Ab* (Chapter #13.C.4, page #197).

E. Oath

Just one more thing:

Before you decide to undertake Satanic Ritual - to perform Black Magic in his name, it is well to be quite certain of your sincerity and to so state it by oath in your very first working.

The most defining characteristic of the Satanist is the complete, ecstatic glorification of the Black Flame and its transcognitive power.

Your Oath can and should be your own, as most personal and meaningful to you. Here are two examples:

Among the ceremonies of the Church of Satan was an "adult baptism" but not an induction or oath-taking *per se*. Therefore I composed the oath, first administered at the chartering of the Nineveh Grotto in 1970 and subsequently incorporated into the Baptism contained in the *Satanic Rituals*. If you feel so moved, here is the original:

I, [name], having forsworn the divine mindlessness, do proclaim the majesty of my own being among the marvels of the Universe. I reject oblivion of Self, and I accept the pleasure and pain of unique existence. I am returned from death to life, and I declare my friendship with Lucifer, the Lord of Light who is exalted as Satan. I receive the Sigil of Baphomet [here the Baphomet medallion is touched to the Initiate's brow], and I embrace the Black Flame of the Order of the Trapezoid. [Here the medallion is passed through the Flame and then placed around the Initiate's neck.]¹³²

¹³² Aquino, Michael A., Priest of Mendes III^o, Nineveh Grotto, Brandenburg, Kentucky, October 31, 1970.

The Church of Satan was not the first to so formalize Satanist allegiance. In *The Devil's Disciple* George Bernard Shaw's title character affirmed:

I was brought up in the other service; but I knew from the first that the Devil was my natural master and captain and friend.

I saw that he was in the right, and that the world cringed to his conqueror only through fear.

I prayed secretly to him, and he comforted me and saved me from having my spirit broken in this house of children's tears.

I promised him my soul, and swore an oath that I would stand up for him in this world and stand by him in the next.

That promise and that oath made a man of me. From this day this house is his home, and no child shall cry in it; this hearth is his altar, and no soul shall ever cower over it in the dark evenings and be afraid.¹³³

¹³³ Shaw, George Bernard, "Richard Dudgeon" (Kirk Douglas) in *The Devil's Disciple*, 1959.



IV
Leviathan
Gloria Aqua



Backstory: The Enochian Keys

A. Enoch

1. Long-Lived Sex Maniac

Who's Enoch?

You **already** know who he is, but you may not know that you know it.

This is because Enoch, the seventh master of the world after Adam in the "Old Testament", is considered to be the Hebrew equivalent of the Phoenician Cadmus, the Greek Hermes, and the Egyptian Thoth. As such he is the reputed author of the *Tarot*, the Cabala, and the apocryphal *Book of Enoch*.

He receives only a brief mention in "Genesis", where the fifth chapter recounts:

And Enoch lived sixty and five years, and begat Methuselah: And Enoch walked with God after he begat Methuselah three hundred years, and begat sons and daughters: And all the days of Enoch were three hundred sixty and five years: And Enoch walked with God: and he was not; for God took him.

365 years is quite a lifespan, but to find out what he did during them, we have to turn, not unreasonably, to his own memoir.

2. *Book of Enoch*

a. Apocalypticism

The *Book of Enoch* comprises a part of what is called “Apocalyptic” literature. The Apocalyptists were a school of pre-Rabbinical Jews who believed that the world was in such a hopeless mess as to be incurable by any of man’s efforts. Thus it was only a question of time, they said, before El would schedule another Great Flood, clean house, and have a third go at it.

Their name - Apocalyptists - meant “revealers”, and they spent most of their time revealing this rather pessimistic prediction to any & all who would listen.

Apocalyptists were the first “predestinarians”, inasmuch as they believed that the progress of man was mapped by El from start to finish.

They also believed in the **spirit** of El’s law, not the letter. In this they differed from the other major branch of the Jewish faith, Pharisaism.

b. Origins & Authors

The Apocalyptic literature is generally fixed to the period 200-150 BCE, which makes it comparatively recent. Thus its value lies not so much in its own existence as in the possible significance of the old legends which were incorporated into it.

Most scholars agree that the *Book of Enoch* is the oldest of the Apocalyptic works. It seems to have been written by a number of various authors, the earliest being a Jew from the Land of Dan in northern Palestine.

The original text was probably written in either the Enochian dialect¹³⁴ or Aramaic. Later it was translated into Greek and Latin, both of which translations didn't survive the eclipse of the Holy Roman Empire.

The Greek version was translated into Ethiopian, however. It was this document which was brought to light in our own time, when an explorer named Bruce brought back a copy from Abyssinia in the year 1773 CE.

This curious odyssey of the *Book of Enoch* has been remarked upon by more than one student of ancient literature. It was to become a model, for instance, for H.P. Lovecraft's fabled *Necronomicon*, paralleling much of its content as well as its obscurity.

In non-fiction it bears a strong resemblance to the *Diablicon* and to what is perhaps the single most powerful text to have come down to us from ancient Egypt - the XVII Chapter of the *Egyptian Book of the Dead*.

The most complete version of the *Book of the Dead* is included in the Turin Papyrus, XXVI Dynasty, in the Egyptian Museum at Turin, Italy. Its full title is "The Praises and Glorifyings of Coming Forth by Day", and it is the only known Khemite

¹³⁴ An ancient Hebrew dialect - not related to the text of the "Enochian Keys".

work which proposes to explain the actual creation of the cosmos.¹³⁵

c. Contents

The *Book of Enoch* is sometimes referred to as “*I Enoch*” to distinguish it from “*II Enoch*”, or *The Secrets of Enoch*, a later work executed in Slavonic. The *Book of Enoch* contains six chapters:

1. The Book of Enoch
2. The Parables
3. The Book of the Courses of the
Heavenly Luminaries
4. The Dream-Visions
5. The Conclusion
6. The Noah Fragments

Following is a synopsis of the more important parts of the entire work:

(1) The Book of Enoch

In a dream Enoch is asked to intercede for the so-called Watchers, a group of fallen Angels who departed from Heaven to mate with human females. The chief of the Watchers is *Semjaza*, identified with Satan.

The results of such unions were monstrous giants who destroyed the Earth and practiced both cannibalism and vampirism.

Enoch writes out the petition and receives his answer in the form of visions. The request is refused,

¹³⁵ See *The Book of the Dead* by E.A. Wallis Budge for an excellent translation.

and Enoch is instructed to tell the Watchers, "You have no peace."

An account is then given of Enoch's subsequent journeys through certain areas of Earth and Hell (*Sheol*). Worthy of note are his impressions of the Heavenly Palace of pre-Fall Satan:

And I went in til I drew nigh to a wall which is built of crystals and surrounded by tongues of fire, and it began to affright me.

And I went into the tongues of fire and drew nigh to a large house which was built of crystals. The walls of the house were like a tessellated floor of crystals, and its groundwork was of crystal. Its ceiling was like the path of the stars and the lightnings, and between them were fiery Cherubim amidst a background of water.

A blazing fire surrounded the walls, and its portals were covered with fire.

And I entered into that house, and it was as hot as fire yet as cold as ice.

There were no delights of life therein. Fear covered me, and trembling gat hold of me.

And I quaked and trembled and fell down upon my face.

Shortly thereafter Enoch beholds the Black Flame:

From thence I went to another place to the west of the ends of the Earth.

And I saw a burning fire which ran without resting, and paused not from its course day or night but blazed without respite.

And I asked, saying, "What is this flame which burns unceasingly?"

Then Raguel, one of the holy Angels who was with me, said, "This is the darkish Fire in the West which persecutes all the luminaries of Heaven."

(2) The Parables

There are three of these, each having as its theme the destruction of injustice. For the first time in Hebraic literature, vengeance is promised on Earth - in this life - rather than in an afterlife.

In the **First Parable** El - herein called the "Lord of Spirits" - and the Elect One or "Son of Man" are identified. The four principal ArchAngels are also named.

The **Second Parable** speaks of the joy to be found in vengeance by the righteous against their persecutors. This also is a somewhat peculiar theme for the Hebraic religion.

The **Third Parable** is generally a continuation of the Second, being a commentary upon the Day of Judgment. It is incomplete in the transcript which has come down to us, however, since the theme has been haphazardly intermixed with references to the Noah legend.

(3) The Book of the Courses of the Heavenly Luminaries

And the Sun and the stars bring in all the years exactly, so that they do not advance or delay their position by a single day unto eternity, but complete the years with perfect justice in 364 days.

This is the keynote of this chapter - that the passage of time is to be calculated by the Sun, not the Moon.

Quaintly enough, it is fairly obvious from the observations set forth in the rest of the chapter that the author was familiar with the actual solar year of 365-1/4 days! The erroneous statement seems to stem from his reluctance to honor the "heathen"

mathematics of the Egyptians, Sumerians, and Greeks. In any case he is definitely opposed to the Pharisaic system of reckoning time by the Moon.

The chapter closes with yet another curious notation: that man's natural sinfulness will cause the Sun and Moon to mislead him.¹³⁶

(4) The Dream-Visions

Here is recounted a contemporary history of the ancient nation of Israel. It is followed by

(5) The Conclusion

This predicts the coming of a new kingdom - but on Earth, not in an afterlife.

The destruction of the existing Earth and Heaven is foretold, followed by the institution of a "new Heaven".

The final section of the book is

(6) The Noah Fragments

A narrative of the deluge, with nothing out of the ordinary to distinguish it from more familiar versions of the story.

d. Significance

(1) The "First Commandment"

Why did the Judæo/Christian El-cult survive and eventually capture the entire Roman Empire? The

¹³⁶ Presumably by those sneaky eclipses.

answer is not at all elusive: stupidity and intolerance.

All of the major rival, preexisting religions of Mediterranean antiquity by the time of the cross-culturism of Alexander's empire - Greek, Roman, Egyptian, Persian, Indian, Babylonian, Odinic - had highly-elaborate metaphysical elements, utterly bewildering to the unsophisticated, illiterate masses. Exclusive, exhaustively initiated priesthoods were necessary to interpret them.

While this sufficed intellectually, it did not satisfy emotionally; ordinary people wanted divine attention, even if it were oppressive: Better to be punished than ignored.

Secondly the alternative religions had long since become accustomed to existence in a multicultural world. They were confident enough in their respective substance as not to feel threatened by competition. Pagan Rome had temples of Isis next to ones for Jupiter and Mithra without friction. Indeed many Romans "mixed and matched" between deities - resulting, among other things, in the crazyquilt of day- & month-names, along with variable-theme & overlapping holidays and festivals, which have survived to modernity.

El, on the other hand, was a jealous, murderous, and totalitarian god - an absolute intolerance enforced by his prophets, priests, and of course proclaimed son.

So this Hebrew cult was not only easily understandable by even the most stupid and ignorant; but everywhere it advanced, it denounced, suppressed, and finally exterminated all other beliefs - indeed reviling other gods as "devils" and "dæmons".

(2) And the First Heretic

Enoch not only petitioned El on behalf of Satan and his followers; he visited his palace and, like Ayesha of Kôr, dared to approach the Black Flame itself. He anticipated further changes in the race of Man from its intermarriage with Angels, and the complete recreation of not only Earth but Heaven as well.

These blasphemies were clearly enough to ban his *Book* from the “Old Testament” or other sanctioned Hebraic texts.

(3) And That “Missing Link”

Running throughout LHP cosmology is the tantalizing, indeed inescapable premise that humanity is not just another OU-animal born of NL-happenstance: that the phenomenon of isolate self-consciousness is fundamentally alien to NL - and nowhere-else echoed by EL or DL.

As discussed in “Lucifer”, we also know the approximate date of this event: ca. 100,000 BCE.

[No] thanks to the most determined efforts of profane religions to obliterate anything & everything threatening their totalitarianisms, we can trace recorded history back only 5,000 years.

It is beyond rational question that one, indeed probably several advanced civilizations rose and fell during those missing 95,000 years. Questing minds have collectivized this under the heading of Plato’s famous Atlantis. But before you rush to join the armchair aficionados who smugly dismiss this name as his invention, please feel welcome to call it by any of its other pre-submergence names:

The Druids called their ancestral home Avalon, the Aztecs Aztlan, the Egyptians Aalu or Amenti, the Greeks Antilla or Atlantis, the Germanic tribes Valhalla, and the Babylonians Arallu. All of them fixed its location in the central Atlantic Ocean.¹³⁷

Ancient tectonic plate-shifts, continental-scope reglaciation, and even magnetic polar repositioning may have assisted mid-Atlantic mountain-range volcanic explosions in stone-blanketing Atlantis, but contrary to vulgar assumption, considerable tangible evidence of Atlantis' existence remains.¹³⁸ The charmingly-appropriate search term for starters is "forbidden archaeology" - at last look in 2018 over 335,000 website-results.

B. Investigating the Keys

1. John Dee

On April 13, 1584 CE John Dee, mathematician and magician to the court of Queen Elizabeth I, undertook a series of Workings in Cracow, Poland. With the assistance of Edward Kelley, he wrote into his diaries a series of nineteen magical incantations in what he called the "Enochian or Angelic

¹³⁷ J.R.R. Tolkien, unable to resist temptation, included Atlantis in his sagæ as *Númenor*. After the Valar got annoyed and pulled the plug, it was renamed Atalantë, with its highest mountaintop (*Meneltarma*) barely above-water in emulation of Atlantis' Mount Pico in the Azores. Join Franklin Roosevelt & Adolf Hitler for an *Ahnenerbe*-SS guided tour in M. Aquino, *We Break the Sword*.

¹³⁸ There are spurious rumors that one casino/resort of the antediluvian empire miraculously escaped the 10,000 BCE cataclysm and was rediscovered on Paradise Island in the Bahamas, but the author dismisses this as too improbable for serious consideration.

language". With each incantation or Key Dee provided an English translation, also communicated by the angels to Kelley.

2. Meric. Casaubon

In 1659 the Dee diaries containing the Keys were published by Meric. Casaubon as *A True and Faithful Relation of What Passed for Many Yeers between Dr. John Dee and Some Spirits*.¹³⁹

3. Samuel Mathers

In the late nineteenth century the Casaubon text of the Enochian Keys was adopted into the magical inventory of the Hermetic Order of the Golden Dawn, a London-based Rosicrucian society. The Golden Dawn altered and augmented the Keys in order to align them with its own emphasis on the Hebrew Cabala, and its publications assert a mastery of the Enochian language by the leaders of the Order.¹⁴⁰

4. Aleister Crowley

Aleister Crowley later incorporated the Golden Dawn edition of the Keys into his A.'.A.', again

¹³⁹ Deacon, Richard, *John Dee*. London: Frederick Muller Ltd., 1968, pages #138-156.

Casaubon, Meric., *A True and Faithful Relation of What Passed for Many Yeers Between Dr. John Dee and Some Spirits*. London: Askin Publishers, 1974, Introduction.

¹⁴⁰ Regardie, Israel, *The Golden Dawn*. St. Paul: Llewellyn Publications, 1970, Volume II, pages #260-269.

claiming fluency in Enochian and constructing rituals from Enochian words and phrases.¹⁴¹

5. Anton LaVey

The Keys next appeared in 1969 CE, when Anton LaVey took the Cabalistic version from Crowley's *Equinox*, replaced references to the Judæo/Christian El with references to Satan, and included the result in his *Satanic Bible*.¹⁴²

6. Francis Regardie

The general sensation caused by this book, together with a considerable amount of indignation on the part of old-line Cabalists, eventually inspired a revival of interest in John Dee and his magical diaries. Easily the most vehement of the “purists” was the Rosicrucian scholar Francis “Israel” Regardie - though his “purity” extended only as far back as the Mathers modifications.¹⁴³

7. Stephen Skinner

In 1974 Stephen Skinner brought out a second (facsimile) edition of *A True and Faithful Relation*, a copy of which I acquired in March of the following year.

¹⁴¹ Crowley, Aleister, *The Confessions of Aleister Crowley*. New York: Hill & Wang, 1969, page #612.

¹⁴² LaVey, Anton Szandor, *The Satanic Bible*. New York: Avon Books, 1969, pages #155-272.

¹⁴³ Regardie (Ed.) in Crowley, Aleister, *The Vision and the Voice*. Dallas: Sangreal Foundation, 1972, page #10.

8. Michael Aquino

Upon comparing the facsimile Casaubon to the Golden Dawn, Crowley, and LaVey Keys, I realized the extent of the distortion that had taken place. Being familiar with language and cipher construction, I set out to unravel the original Keys to determine their linguistic lineage.

After some weeks of work, I concluded that Enochian is not a true language. Rather it is an artificial jargon, i.e. arbitrary words placed together in roughly consistent sequences to simulate a true language. It is so cleverly done that it can fool non-linguists fairly easily:

9. Dictionarians

We have here fragmentary pieces of a very ancient tongue - a language which is far older even than the Sanskrit.¹⁴⁴

Immediately after admitting that he is no philologist and is “without the least scientific knowledge of comparative languages”, Francis Regardie offers the above statement about Enochian - which may be discounted accordingly.

The story continues, however: Aleister Crowley included virtually the same sentence in his *Confessions* (page #612), again with no supporting evidence whatever.

Then Anton LaVey, assuming that both Regardie and Crowley must have known what they were

¹⁴⁴ Regardie, *The Golden Dawn*, Volume II, page #266.

talking about, included virtually the same sentence in his *Satanic Bible* (page #155).

Later attempts to validate Enochian as a language or to place it historically - Donald C. Laycock's *The Complete Enochian Dictionary* (London: Askin, 1978) and Geoffrey James' *The Enochian Evocation of Dr. John Dee* (Berkeley Heights, NJ: Heptangle Books, 1984) - have met with similar failure. James, following Laycock, reaches the conclusion that the unpronounceable words and random letter arrangements of Enochian indicate that it was designed for non-material entities [lacking vocal cords]!¹⁴⁵

The last word was written by Hans Holzer in his *The Truth About Witchcraft* (1969), in which he called the language "Inelkian" and labeled it "a form of distorted Hebrew"!

It is even possible to "write" in Enochian as Crowley did, altering suffixes to create the impression of declension or conjugation. But a comprehensive grammar, essential to a true written or spoken tongue, is lacking.

10. Yuggothic

For an example of how a jargon may be used, see pages #181-201 of the *Satanic Rituals* by Anton LaVey. In 1971 I ghostwrote the entire section on H.P. Lovecraft - introduction and rituals - for the book.

It was the work of about two months to develop the jargon that became the "nameless language" [I

¹⁴⁵ I suspect that Laycock & James borrowed this idea from H.P. Lovecraft, who used it to explain the bizarre names & incantations he developed for his alien entities.

called it “Yuggothic”] of the *Ceremony of the Nine Angles* and the *Call to Cthulhu*.

A word that sounded properly “Lovecraftian” would be constructed arbitrarily: *El-aka* = world, *gryenn’h* = [of] horrors. Then the word would be used consistently throughout the text of both rituals.

Slight modifications of endings would suffice for different sentence constructions, and there you have a “language” every bit as flexible as Enochian.¹⁴⁶

11. Cryptologic?

Once I realized Enochian to be a jargon, I changed my approach. Now I suspected that it might be some sort of cipher or code, Dee being famous for his use of same.

I tested the first three Keys against a variety of code-breaking techniques.¹⁴⁷ Once more I met with no success. I had not held high hopes that I would. The loose alignment of Enochian words to their English counterparts, together with an entirely different frequency of individual letters in the two languages [even cancelling out the most divergent letters], makes cipher improbable.

Only pure code - with Enochian words or letters meaning something not revealed by their internal design alone - remained. To uncover such a code, one would simply have to know the words or phrases in English triggered by a given Enochian word or phrase, unrelated though the connection might otherwise be. [For example, the otherwise

¹⁴⁶ See Appendices #72-74 of *The Church of Satan*.

¹⁴⁷ from my experience with the U.S. National Security Agency, concerned among other things with cryptography.

random appearance of “vorsg” might be code for “for the Queen’s eyes only”, etc.]

Two avenues of investigation remained. First, if it were true that Enochian were neither language nor cipher, then there was still the possibility that it might be a corruption of a genuine tongue. Regardie [citing Mathers’ method], Crowley, and LaVey had all accepted Kelley’s comment that “He seemeth to read as Hebrew is read”.¹⁴⁸

12. Stripping Hebrew

I decided to eliminate this Hebrew-letter pronunciation entirely, treating each word as a phonetic unity and deemphasizing the vowels. [Thus “vorsg” should be pronounced just that way, rather than “vaoresaji”.]

My test case was the XIX Key, 30th Æthyr (TEX) on the assumption that there might be visual results per Crowley’s experiences in *The Vision and The Voice*.¹⁴⁹

This time there **was** a certain success, in that I experienced a sequence of unusual visions and dreams.¹⁵⁰

Finally, during the evening of May 30, 1975, I experimented with the XVII Key and was rewarded

¹⁴⁸ Casaubon, *op. cit.*, page #120.

Crowley (Ed. Regardie), *Gems from the Equinox*. St. Paul: Lewellyn Publications, 1974, page #408.

¹⁴⁹ Crowley (Ed. Regardie), *Gems from the Equinox*, pages #408-591.

¹⁵⁰ See the record of one such example in Chapter #1.

with spectacular results - the “Sphinx and Chimæra” Working.¹⁵¹

13. *Word of Set*

Then, in the first week of June, something quite unexpected happened. I began to write a text in installments of one or two hours per night. In the same style as the future *Book of Coming Forth by Night*, it declared the Enochian Keys to be a distant corruption of something called the *Word of Set*.

There followed two “pure” Keys in English - called “parts” of the *Word of Set*.

Before proceeding further I was forced to break my concentration because of the sudden crisis in the Church of Satan, and so the *Word of Set* remained unfinished for the next six years.

As to the “breaking” of the Keys “by the doctrines of Anton LaVey”, therein lies still another tale.

Anton’s principal contribution to the Crowley Keys was to render them in what might be called a “Black Mass” form, with Heavenly references arbitrarily changed to Infernal ones.

One might presume that this would invalidate the statements of the text.

Oddly enough, however, the use of these “Black Keys” by the Church of Satan produced magical results that were, if anything, far **more** powerful than those of the “pure” system.

In my Working on the *Word of Set*, I used an approach similar to Anton’s, seeking words to express what I seemed to sense the Keys were actually intended to say. In short I was endeavoring

¹⁵¹ Reprinted as the “Afterwords” of *MindStar*.

to present the Keys in a still “Blacker” version than that which appears in the *Satanic Bible*.

Moreover the North Solstice X Working which resulted in the *Book of Coming Forth by Night* was begun with this new First Part of the *Word of Set* rather than with the First Enochian Key. Such would seem to be the basis for the *Book of Coming Forth by Night*’s reference to the “breaking” of the old Keys.

Six years later the Working of the *Word of Set* was finally completed - on April 13, 1981 (anniversary of John Dee’s initial Working).

In the *Satanic Bible* the Enochian Keys, even in their altered form, are still garbled and unintelligible. Hence Anton felt the need to venture an interpretation of each one preceding its text. These interpretations have no basis in previous documents, and indeed previous commentators - including Dee himself - had been unable to integrate the Keys into a coherent translation.

After completing the Working of the *Word of Set*, I found that the new translation needed no external interpretation - at least not for those to whom it was evidently addressed.

Obviously it is idiomatic and not a word-for-word translation - as are all translations from original hieroglyphs.

In 1980, furthermore, I learned that the Casaubon account of the Dee Keys was not as error-free as I had previously supposed.

My benefactor was an Initiate of the Temple of Set who kindly provided me with a complete microfilm of the original Dee diary Keys from the British Museum. Hence the “Enochian” text reproduced with the *Word of Set* is an exact copy of

the original as John Dee penned it, including capitalization.

As I have noted above, this original does not lend itself to grammatically-based translation or to word-for-word correlation with Dee's own English "translation".

[The most recent efforts to do so - in Donald Laycock's *Enochian Dictionary* - resulted in an arbitrary subdividing of the Enochian text and the addition of a modern-English-based punctuation in order to "force" a correlation. The quality of the result is self-evident.]

An "Enochian purist" might question the translation provided by the *Word of Set* in that it is not the English version recorded by John Dee in his diaries.

My answer is simply that I approached the Keys not as a historian seeking to reprint what Dee did, but as a magician seeking to operate the same "magical machinery" that Dee did - and to operate it with greater care and precision than he did.

Hence it is not a case of my "corrupting Dee", but rather of my uncorrupting something which predated Dee's own existence, and which was, after all, not of his [or Kelley's] authorship.

Were one to take the position that the Keys are a Dee/Kelley **creation**, then they would be fraudulent as a GBM Working - and merely an uncommonly-successful LBM stunt which has mystified and obsessed occultists these many centuries.

As it appears here, then, the *Word of Set* is an eighteenfold sequence of statements addressed to the original ("third ordering") Initiates of the Temple of Set in ancient times. The 19th Part is not so much a statement as an operative invocation to

be used for access to what Dee referred to as the “thirty aires or æthyrs”.

14. Æthyrs

Use of this invocation is best described in Crowley’s *Liber LXXXIV vel Chanokh*; see also *The Vision and The Voice*.

What exactly is an “æthyr”? Cabalistically these are “rings” or “spheres” [of consciousness] progressively closer to the universal godhead.

Per Crowley, each æthyr also awakens certain kinds of dispositions and perceptions in a magician who focuses his attention towards it - and may also provide him with access to related magical tools and/or weapons.

15. In-Sight

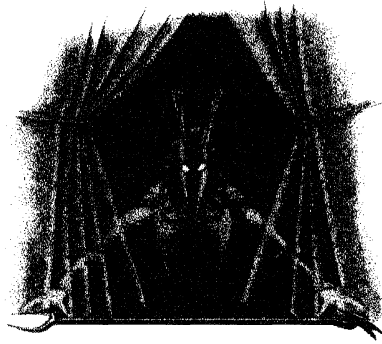
Neither Set/Satan nor an operating Black Magician, however, would be interested in the [13th-Century faked] Cabala, nor in “psychoanalyzing” El. But what the 30 æthyrs seem to comprise is something actually more personal and intricate: a progressively more refined perspective of the magician’s own MindStar: as a “comprehensive across-section”, not something “broken down by the eight emanations”. Thus the magician might, in effect, examine his *Khat* with 30 different “resolutions”. The same “lenses” could be applied to combinations of emanations to discover their interactions.

These are just some possibilities and speculations; this is very much a “blank slate” of FGBM, open to many different experiments and explorations.

Where LBM is concerned, obviously, the Word of Set version does not lend itself to the same “casting emphases” as the LaVey Keys. What in those Keys seemed to be, in Crowley’s terms, “barbarous words of evocation” are in the Word of Set simply straightforward communication and information. Fortunately the “World of Horrors” is replete with an abundance of BWoE, so the magician working himself up to “ritual criticality” should find ample inspiration ready to hand!



16: Word of Set

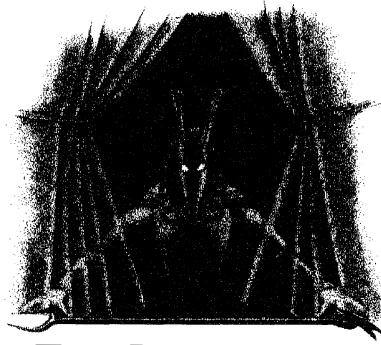


The First Part

OL SONF VORSG, GOHO IAD BALT LANSH CALZ
VONPHO SOBRA ZOL ROR I TA NAZPSAD GRAA
TA MALPRG DS HOL Q QAA NOTHOA ZIMZ OD
COMMAH TA NOBLOH ZIEN SOBA THIL GNONP
PRGE ALDI DS URBS OBOLEH GRSAM. CASARM
OHORELA CABA PIR DS ZONRENSG CAB ERM
IADNAH PILAH FARZM U ZNRZA ADNA GONO
IADPIL DS HOM TOH SOBA IPAM LU IPAMIS DS
LOHOLO VEP ZOMD POAMAL OD BOGPA AAI TA
PIAP PIAMOL OD VOOAN ZACARE CA OD
ZAMRAN ODO CICLE QAA ZORGE, LAP ZIRDO
NOCO MAD HOATH IAIDA.

I am within and beyond you, the Highest of
Life, in majesty greater than the forces of
the Universe; whose eyes are the Face of
the Sun and the Dark Fire of Set; who
fashioned your intelligence as his own and
reached forth to exalt you; who entrusted
to you dignity of consciousness; who
opened your eyes that you might know

beauty; who brought you the key to knowledge of all lesser things; and who enshrined in you the Will to Come Into Being. Lift your voices, then, and recognize the Highest of Life who thus proclaims your triumph; whose being is beyond natural life and death; who came as a flame to your world and enlightened your desire for perfection and truth. Arise thus in your glory, behold the genius of your creation, and be prideful of being, for I am the same - I who am the Highest of Life.

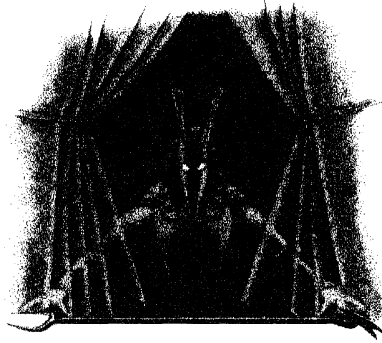


The Second Part

ADGT UPAAH ZONGOM FAAIP SALD, VIIV L
SOBAM IALPRG IZAZAZ PIADPH CASARMA
ABRAMG TA TALHO PARACLEDA QTA LORSLO
TURBS OOGÉ BALTOH. GIUI CHIS LUSD ORRI OD
MICALP CHIS BIA OZONGON LAP NOAN TROF
CORS TAGE, OQ MANIN IADON. TORZU GOHEL
ZACAR CA, CNOQOD, ZAMRAN MICALZO OD
OZAZM URELP LAP ZIR IOIAD.

Can the wings of the winds understand your
voices of wonder, O enlightened ones who
shine like fire in the jaws of chaos, whom I
have prepared as cups for a wedding, or as
the flowers in their beauty for the chamber
of righteousness? Stronger are your feet
than the barren stone, and mightier are
your voices than the manifold winds, for
you are become a Temple such as is not, but
in the mind of Set. Arise, says the First of
your kind: move, therefore, unto the Elect;
show them the fire within you, and awaken

them that they may gain the strength to live forever.

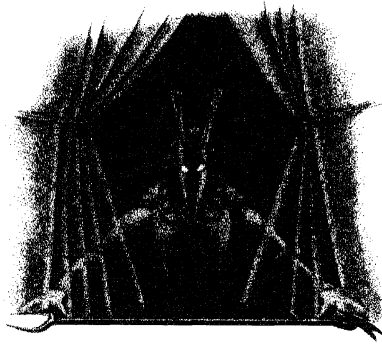


The Third Part

MICMA GOHO PIAD ZIR COMSELH AZIEN BIAB
OS LONDOH NORZ CHIS OTHIL GIGIPAH UNDL
CHIS TAPUIM QMOSPLEH TELOCH QUIIN
TOLTORG CHIS I CHIS GE M OZIEN DST BRGDA
OD TORZUL ILI EOL BALZARG, OD AALA THILN
OS NETAAB, DLUGA VOMSARG LONSA CAPMIALI
VORS CLA HOMIL COCASB FAFEN IZIZOP OD
MIINOAG DE GNETAAB VAUN NANAEEL PANPIR
MALPIRGI CAOSG PILD NOAN UNALAH BALT OD
VOOAN DOOIAP MAD GOHOLOR GOHUS AMIRAN
MICMA IEHUSOZ CACACOM OD DOOAIN NOAR
MICAOLZ AAIOM CASARMG GOHIA ZACAR
UNIGLAG OD IMUAMAR PUGO PLAPLI ANANAEL
QAAN.

Conceive of the Cosmos as a circle of twelve divisions alternating between life and death, binding all creatures save those whom I have touched. You were given powers greater than those ordering these divisions and extending throughout the ages of time, that

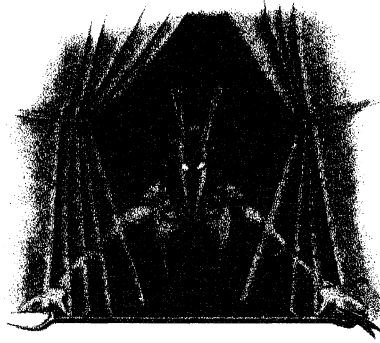
with your vision and your voices you might exercise the Powers of Darkness, sending ever forth the Black Flame across the Earth and the expanses of time. Thus you are the Guardians of perfection and truth. Arise, then, and witness the wondrous creations born of your wisdom, even as I am near to you and the essence of my being is enshrined within you.



The Fourth Part

**OTHIL LASDI BABAGE OD DORPHA GOHOL
GCHISGE AUAUAGO CORMP PD DSONF VIVDIV
CASARMİ OALI MAPM SOBAM AG CORMPO
CRPL CASARMG CROODZI CHIS OD VGEĞ DST
CAPIMALI CHIS CAPIMAON OD LONSHIN CHIS
TALO CLA TORGU NORQUASAHİ OD FCAOSGA
BAGLE ZIRENAİAD DSI OD APILA DOOAİP QAAL
ZACAR OD ZAMRAN OBELİSONG RESTEL AAF
NORMOLAP.**

From the reaches of the south I saw the savages of the second ordering of life in their thousands, and I sought one through whom I might prepare them for a higher existence and for the wielding of a greater power throughout the time to come. And now you have the whole of the Earth for your pleasure, and for the pleasure of those in whom you have awakened the Gift of my genius, in my name, for all of your generations.

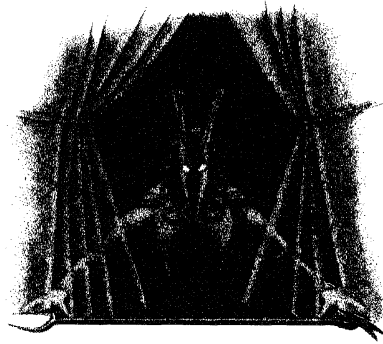


The Fifth Part

**SAPAH ZIMII DUGV OD NOAS TOQUAMS ADROH
DORPHAL CAOSG OD FAONTS PERIPSOL
TABLIOR CASARM AMIPZI NAZARTH AF OD
DLUGAR ZIZOP ZLIDA CAOSGI TOLTORGI OD
ZCHIS ESIASCH L TAVIU OD IAOD THILD DS
HUBAR PEOAL SOBA CORMFA CHIS TA LA VLS
OD QEOCASB CA NIIS OD DARBS QAAS
FETHARZI OD BLIORA IAIAL EDNAS CICLES
BAGLE GEIAD IL.**

My Word to the third ordering of life brings the fruits of delight to the Earth, reflecting the brilliance of the stars and the nineteen Parts of this Word. By comprehending them they came to know their relation to the first and second orderings, as well as the inspiration of their own creation and that deathless fire that burns through their past, present, and future. I bring this knowledge of your creation; I am with you in peace and

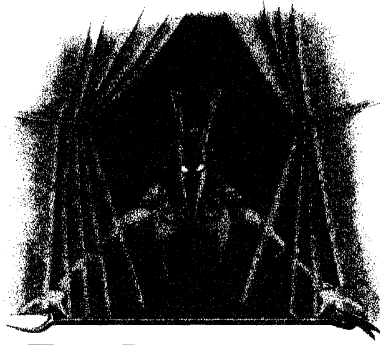
comfort; and I entrust to you my essence,
because thus are we the same.



The Sixth Part

**GAH SDIU CHIS EM MICALZO PILZIN SOBAM EL
HARG MIR BABALON OD OBLOC SAMVELG
DLUGAR MALPRG ARCAOSGI OD ACAM CANAL
SOBOLZAR TBILIARD CAOSGI ODCHIS ANETAB OD
MIAM TAVIV OD D DARSAR SOLPETH BIEN
BRITA OD ZACAM GMICALZO SOBHAATH TRIAN
LUIAHE ODECRIN MAD QAAON.**

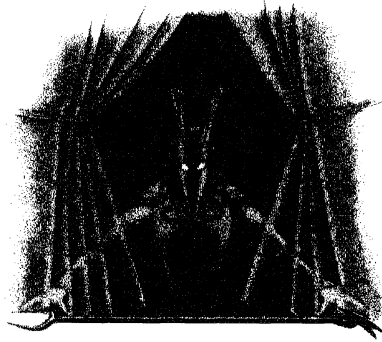
Beyond you who are of the third ordering shall be those of the fourth, mighty in the Universe, who shall again come into being by a First, to recall the high orderings of the past and to witness those of the lower orderings in their mindless self-annihilation and labor, and to continue the exalted tradition of the second and third orderings. Remember my Word, because it is for you and of the power within you, and through it you shall create works of glory to you and to me.



The Seventh Part

**RAAS ISALMAN PARADIZOD OECRIMI AAO
IALPIRGAH QUIIN ENAY BUTMON OD INOAS NI
PARADIAL CASARMG VGEAR CHIRLAN OD
ZONAC LUCIFTIAN CORSTA VAULZIRN TOLHAMI
SOBALONDOH OD MIAM CHIS TAD ODES
VMADEA OD PIBLIAR OTHILRIT OD MIAM C
NOQUOL RIT ZACAR ZAMRAN OECRIMI QADAH
OD OMICAOLZOD AAIOM BAGLE PAPNOR
IDLUGAM LONSHI OD UEMPLIF UGEGI BIGLIAD.**

The dawn of the Sun, ever constant and glorious throughout the cycle of the Moon, preserves and beautifies all creatures; see it also as the dawn of the third and fourth orderings of being, those who guard and encourage wisdom and enlightenment. O Guardians, stand forth in my name, for by it and through your bond with me are you given the power and the strength and an Understanding of what you do.

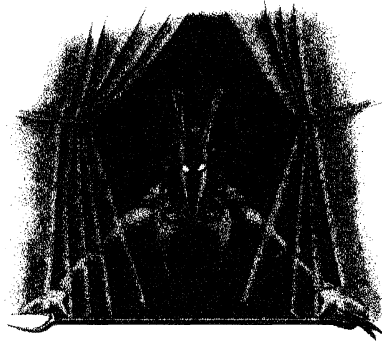


The Eighth Part

**BAZMELO ITA PIRIPSON OLN NAZAVABH OX
CASARMG VRAN CHIS UGEG DSA BRAMG
BALTOHA GOHOIAD SOLAMIAN TRIAN TALOLCIS
ABAIUONIN OD AZIAGIER RIOR IRGILCHISDA
DSPAAOX BUFD CAOSGO DSCHIS ODIPURAN
TELOAH CACRG OISALMAN LONCHO OD VOUINA
CARBAF NIISO BAGLE AUAUAGO GOHON NIISO
BAGLE MOMAO SIAION OD MABZA
IADOIASMOMAR POILP NIIS ZAMRAN CIAOFI
CAOSGO OD BLIORS OD CORSI TA ABRAMIG.**

At the zenith of their power, the third ordering shall dwell within my Temple, whose endurance shall signify my own dwelling in their land and a sanctuary from the worship of death. For the Elect shall not die unless my Temple perishes and I depart. Beware, for annihilation threatens; beware, for the majesty of my existence is divided against itself. Manifest your strength in the land for

your preservation and for those who may seek your company.

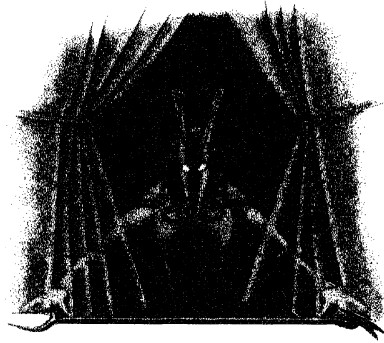


The Ninth Part

MICAOLI BRANS^G PRGEL NAPTA IALPOR DS
BRIN EFAFAFE P VONPHO OLANI OD OBZA
SOBCA VPAAH CHIS TATAN OD TRANAN BALYE
ALAR LUSDA SOBOLN OD CHISHOLQ CNOQUODI
CIAL VNAL ALDON MOM CAOSGO TA LASOLLOR
GNAY LIMLAL AMMA CHIIS SOBCA MADRID
ZCHIS, OOANOAN CHIS AUINY DRILPI CAOSGIN,
OD BUTMONI PARM ZUMVI CNILA DAZIZ
CTHAMZ A CHILDAO OD MIRC OZOL CHIS PIDIAI
COLLAL ULCININ ASOBAM VCIM BAGLE
IADBALTOH CHIRLAN PAR NIISO OD IP OFAFAFE
BAGLE ACOCASB ICORSCA UNIG BLIOR.

And in the twilight of your time, you shall
confront the priests and armies of death,
enraged by the intoxicant of destruction,
who slay themselves even as they would you
and whose piety is that of decay and
dissolution. They cherish the fruits of
Earthly decay as the richest of treasures.
Accursed are they for this foulness! You

shall know them by the dullness of their eyes and the savagery of their speech, despite the jewels with which they adorn themselves and the marble they may work. Look on them and be prideful that you do not worship their god of death. Beware of them and of their intoxicant! Your endurance depends on your essence.

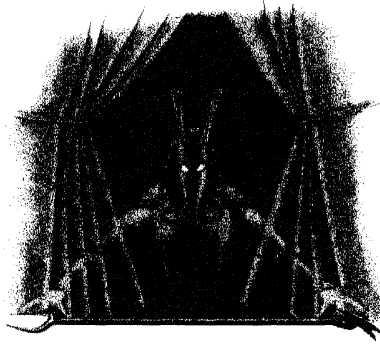


The Tenth Part

CORAXO CHIS CORMP OD BLANS LUCAL
AZIAZOR PAEB SOBA LILONON CHIS VIRQ OP
COPHAN OD RACLIR MAASI BAGLE CAOSGI DS
IALPON DOSIG OD BASGIM OD OX EX DAZIS
SIATRIS OD SALBROX CYNXIR FABOAN VNAL
CHIS CONST DS DAOX COCASG OL OANIO YOR
VOHIM OL GIZYAX OD EORS COCASG PLOSI
MOLUI DS PAGEIP LARAG OM DROLN MATORB
COCASB EMNA LPATRALX YOLCI MATB NOMIG
MONONS OLORA GNAY ANGELARD OHIO OHIO
OHIO OHIO OHIO OHIO NOIB OHIO CAOSGON
BAGLE MADRID I ZIROP CHISO DRILPA NIISO
CRIP IP NIDALI.

The threat of your destruction grows as a tree in the north; its branches reach to cover the Earth with misery and despair; it consumes being night and day; it slays as the scorpion; it poisons the very air with its stench. This is the doom whose triumph would destroy you as would the rupture of

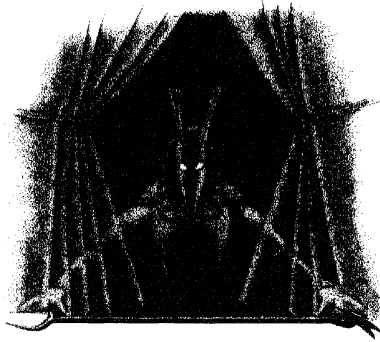
the Earth itself. Then this one growth would nourish thousands, even as a foulness of heart perverts the mind. And then woe, woe, woe, woe, woe, yes, woe to the Earth, for its foulness will be great. Heed well the warning of this Word.



The Eleventh Part

**OXIAYAL HOLDO OD ZIROM O CORAXO DS
ZILDAR RAASY OD VABZIR CAMLIAX OD BAHAL
NIISO SALMAN TELOCH CASARMAN HOLQ OD TI
TA ZCHIS SOBA CORMF IGA NIISA BAGLE
ABRAMG NONCP ZACARE CA OD ZAMRAN ODO
CICLE QAA ZORGE LAP ZIRDO NOCO MAD
HOATH LAIDA.**

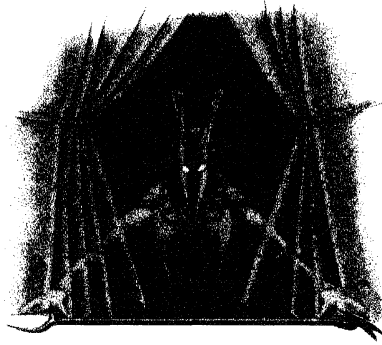
The Temple falls, the pentagram vanishes to await a new dawn, and my Other Face cries beware. For the third ordering confronts the danger of death, even as they who worship it. Beware, for it is I who warn you. Arise thus in your glory, behold the genius of your creation, and be prideful of being, for I am the same - I who am the Highest of Life.



The Twelfth Part

**NONCI DSONF BABAGE OD CHIS OB HUBAIO
TIBIBP ALLAR ATRAAH OD EF DRIX FAFEN
MIAN AR ENAY OVOF SOBA DOOAIN AAI
IVONPH ZACAR GOHUS OD ZAMRAN ODO CICLE
QAA, ZORGE, LAP ZIRDO NOCO MAD HOATH
LAIDA.**

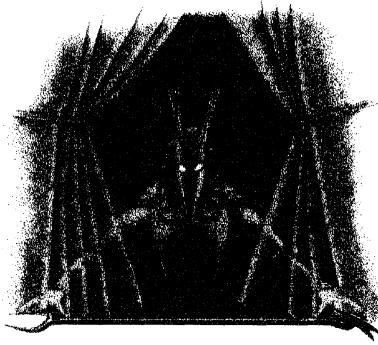
O Guardians of the south, may this Word strengthen you and thus our bond. Speak it to your ordering, that I may be known to them as Set. I call upon you to arise in your glory, behold the genius of your creation, and be prideful of being, for I am the same - I who am the Highest of Life.



The Thirteenth Part

**NAPEAI BABAGEN DSBRIN VX OOAONA LRING
VONPH DOALIM EOLIS OLLOG ORSBA DS CHIS
AFFA MICMA ISRO MAD OD LONSHITOX DS
IVMD AAI GROSB ZACAR OD ZAMRAN ODO
CICLE QAA, ZORGE LAP ZIRDO NOCO MAD
HOATH IAIDA.**

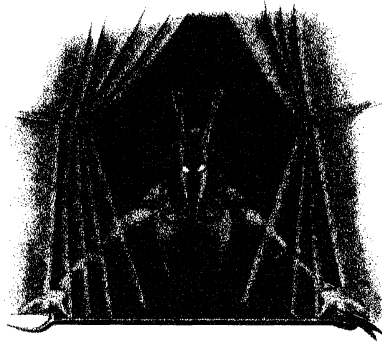
O warriors of the south, relax neither your vigilance nor your resolve, lest in forgetfulness you become intoxicated by the promises and the threats of the god of death, whom you now know as a bitter sting. Arise in your glory, behold the genius of your creation, and be prideful of being, for I am the same - I who am the Highest of Life.



The Fourteenth Part

**NOROMI BAGIE PASBS OIAD DS TRINT MIRC OB
THIL DODS TOLHAM CAOSGO HOMIN DS BRIN
ORoch QUAR MICMA BIAL OIAD AISRO TOX
DSIVM AAI BALTIM ZACAR OD ZAMRAN ODO
CICLE QAA, ZORGE, LAP ZIRDO NOCO MAD,
HOATH LAIDA.**

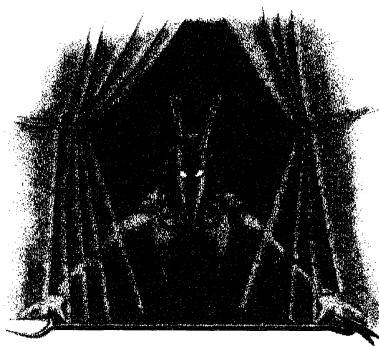
O sons of fury and daughters of perfection
who are ageless amidst the creatures of
Earth, hear my Word that is a promise from
the one who brought you knowledge of all
perfection. Arise in your glory, behold the
genius of your creation, and be prideful of
being, for I am the same - I who am the
Highest of Life.



The Fifteenth Part

**ILS TABAAN LIALPRT CASARMAN VPAAHI CHIS
DARG DSOCIDO CAOSGI ORSCOR DS OMAX
MONASCI BAEQUIB OD EMETGIS IAIADIX
ZACAR OD ZAMRAN, ODO CICLE QAA ZORGE
LAP ZIRDO NOCO MAD, HOATH IAIDA.**

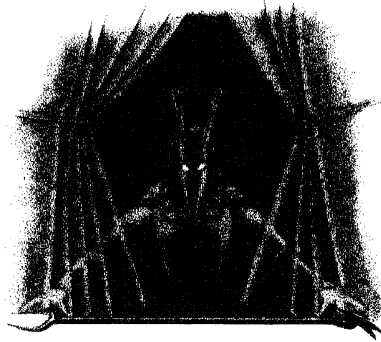
O sacred beings who live and have been
protectors of the sacred Flame, who carry
forth my Word and the Seal of my promise,
and who look upon the Earth with clearness
of sight: Arise in your glory, behold the
genius of your creation, and be prideful of
being, for I am the same - I who am the
Highest of Life.



The Sixteenth Part

**ILS VIUALPRT SALMAN BALT DS ACROODZI
BUSD OD BLIORAX BALIT DSINSI CAOSG
LUSDAN EMOD DSOM OD TLIOB DRILPA GEH
YLS MADZILODARP ZACAR OD ZAMRAN ODO
CICLE QAA ZORGE LAP ZIRDO NOCO MAD
HOATH IAIDA.**

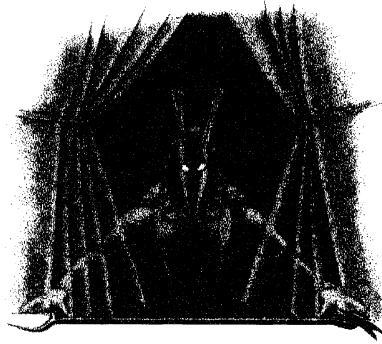
O initiates who now enter this Temple of perfection, who shall come into being in glory and who shall proclaim perfection, who shall look upon the Earth and Understand its creatures: You shall be as I who am the Overpowering One. Arise in your glory, behold the genius of your creation, and be prideful of being, for I am the same - I who am the Highest of Life.



The Seventeenth Part

**ILS DIALPRT SOBA VPAAH CHIS NANBA ZIXLAY
DODSIH ODBRINT TAXS HUBARO TASTAX YLSI,
SOBAIAD IVONPOVNPH ALDON DAXIL OD
TOATAR: ZACAR OD ZAMRAN ODO CICLE QAA,
ZORGE LAP ZIRDO NOCO MAD HOATH LAIDA.**

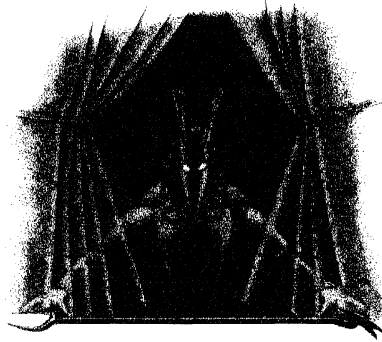
O aspirants to come, who shall bear the
Flame and wield the Powers of Darkness in
the name of my vengeance, awaken and
hear: Arise in your glory, behold the genius
of your creation, and be prideful of being,
for I am the same - I who am the Highest of
Life.



The Eighteenth Part

**ILS MICAOLZ OLPIRT IALPRG BLIORS DS ODO
BUSDIR OIAD OVOARS CAOSGO CASARMG
LAIAD ERAN BRINTS CAFAM DS IVMD AQLO
ADOHI MOZ OD MAOFFAS BOLP COMOBLIORT
PAMBT ZACAR OD ZAMRAN ODO CICLE QAA,
ZORGE LAP ZIRDO NOCO MAD HOATH IAIDA.**

O thou mighty light and burning flame of comfort that brings the Majesty of Set to the Earth: in which the secrets of the principles of perfection reside: whose name is that of a stone ever sought, never found, save through the Gate of Darkness: Arise in your glory, behold the genius of your creation, and be prideful of being, for I am the same - I who am the Highest of Life.



The Nineteenth Part

MADRIAX DSPRAF [___] CHIS MICAOLZ
SAANIR CAOSGO ODFISIS BALZIZRAS IADA
NONCA GOHULIM MICMA ADOIAN MAD IAOD
BLIORB SABAOOAONA CHIS LUCIFTIAS
PERIPSOL DS ABRAASA NONCF NETAAB
CAOSGI OD TILB ADPHAHT DAMPLOZ TOOAT
NONCF GMICALZOMA IRASD TOFGLO MARB
YARRY IDOIGO OD TORZULP IAODAF GOHOL
CAOSGA TABAORD SAANIR OD CHRISTEOS
YRPOIL TIOBL BUSDIRTILB NOALN PAID ORSBA
OD DODRMNI ZYLNA ELZAPTILB PARMGI
PERIPSAX OD TA QURLST BOOAPIS LNIBM OV
CHO SYMP, OD CHRISTEOS AGTOLTORN MIRC Q
TIOBL LEL TON PAOMBD DILZMO ASPIAN, OD
CHRISTEOS AGLTORTORN PARACH ASYMP,
CORDZIZ DODPAL FIFALZ LSMNAD, OD FARGT
BAMS OMAOAS, CONISBRA OD AUAUOX TONUG
ORSCATBL NOAFMI TABGES LEUITHMONG
VNCHI OMPTILB ORS BAGLE MOOOAH
OLCORDZIZ LCAPIMAO IXOMAXIP ODCACOCASB

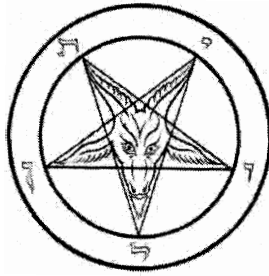
GOSAA BAGLEN PII TIANTA ABABALOND
ODFAORGT TELOCVOVIM MADRIAX TORZU
OADRIAX OROCHA ABOAPRI TABAORI PRIAZ
ARTABAS ADRPAN CORSTA DOBIX. YOLCAM
PRIAZI ARCOAZIOR ODQUASBQTING RIPIR
PAAOXT SAGACOR VML OD PRDZAR CACRG
AOIVEAE CORMPT TORZU ZACAR OD ZAMRAN
ASPT SIBSI BUTMONA DS SURZAS TIA BALTAN:
ODO CICLE QAA: OD OZAZMA PLAPLI
IADNAMAD.

The Æthyrs of the Nineteenth Part

30 -	TEX	29 -	RII	28 -	BAG
27 -	ZAA	26 -	DES	25 -	VTI
24 -	NIA	23 -	TOR	22 -	LIN
21 -	ASP	20 -	KHR	19 -	POP
18 -	ZEN	17 -	TAN	16 -	LEA
15 -	OXO	14 -	VTI	13 -	ZIM
12 -	LOE	11 -	ICH	10 -	ZAX
9 -	ZIP	8 -	ZID	7 -	DEO
6 -	MAZ	5 -	LIT	4 -	PAZ
3 -	ZOM	2 -	ARN	1 -	LIL

O vision of the [# Æthyr], whose power is upon the Earth and reflects a perfection of the Highest of Life: I summon you that I may see with the eyes of Set your creator, the Eyes of Starlight. He it was who conceived you for an Understanding of the Universe, to make all things of which you partake intelligible; as against the aimlessness of the nature of lower existence. The Earth is but

a part of this nature: Its course is without purpose; its creatures ever change. Even those of the second ordering of nature are confused and aimless; they have forgotten their past, and their greatest works are defaced and destroyed, finally to become dwellings for the beasts of the first ordering. Why? The second ordering was mere accident of chance. For a moment the Earth becomes conscious, then it becomes forgetful and savage, and finally it shall be a land of death. O vision, appear! Manifest the existence which partakes of you. Create that which is newly of you; abandon that which turns away from you; strengthen that which increases of you; and destroy that which knows not of you. Let nothing of nature escape your touch; enter and depart throughout the farthest reaches of the Universe. Arise in your glory and honor the Word of Set, which he has spoken to us in his perfection. Behold the genius of your creation, and let us partake of undefiled wisdom.



∩
Yankee Rose
Gloria Tenebrarum



17: City of Dreadful Night

A. Hotel California

Inside of seventy years ago some writers hatched a revisionist notion that, contrary to commonly-held gospel, America was the wrong place at the wrong time, led by the wrong leaders, feeding a wronged population a line of jive that sounded good but had to go wrong because the entire American venture was a freak curve ball arcing the wrong way; gathering power and veering out of control, held temporarily aloft by a pervasive corruption intrinsic to its momentum, but bound to hit the gutter anyway.¹⁵²

If Satanism were going to materialize on Earth, it would be in San Francisco.

America's other cities, towns, locales are celebrated for a a colorful palette of prideful peculiarities, from Boston's colonial quaintness to Cincinnati's zoo, Denver's omelettes to Miami's vices, Seattle's needle to Chicago's typewriter.

In this country everything seems somehow to know and find its place. Disneyland basks in Anaheim; it wouldn't fit in Idaho or Vermont. Country music music grows Gracefully in Memphis.

¹⁵² Ellroy, James, *Fallen Angels*. New York: Grove Press, 1993.

But then there is the other place, that William Burroughs once glimpsed while in the merciless grip of a narcotic nightmare:

America is not a young land: it is old and dirty and evil before the settlers, before the Indians. The evil is there waiting.¹⁵³

H.P. Lovecraft thought he had localized this in “His Lawful Majesty’s Province of Massachusetts-Bay”, where it seemed that you couldn’t go anywhere without tripping over an Arkham or Dunwich.¹⁵⁴

But with more than a few suppressed shudders, I maintain that it is in California, not New England, where Nameless Rites and Unspeakable Orgies abound most lasciviously and luxuriantly.

Germany’s Walpurgis-haunted Brocken pales before California’s Mount Shasta, spaceport for saucers and licentious lair of Lemurians.¹⁵⁵

No one has ever survived a midnight swim in the gilded grotesqueness of Hearst Castle’s enclosed pool,¹⁵⁶ and one of the historic Spanish Missions had to be abandoned and rebuilt elsewhere because of the horrors which so cursed it that its founding

¹⁵³ Burroughs, William S., *Naked Lunch*. New York: Grove Press, 1959.

¹⁵⁴ Indeed I found myself agreeing with HPL after rashly agreeing to a series of four lectures at the Order of Dagon Hall in Innsmouth, as recounted in *IlluminAnX* (2017), from which I barely escaped with my life and sanity. Perhaps not the latter.

¹⁵⁵ Cf. M. Aquino. “Nameless Rites at Bunny Flat”. *The Temple of Set*. San Francisco: Barony of Rachane, 2016; also Chapter #17, *Ghost Rides*, SF: BoR, 2018.

¹⁵⁶ *Ghost Rides*, *op.cit.*, Chapter #12.

Father's body had to be cut in half and buried in far-distant graves.¹⁵⁷

Lovecraft's malevolent Mountains of Madness are fictional, but according to the Hopi Indians, a primeval subterranean civilization of lizard-people exists in a cyclopean city beneath Los Angeles, centered below Dodger Stadium. These saurians are not noted for their hospitality: In 1934 mining engineer W. Warren Shufelt began an excavation below Chavez Ravine and disappeared without a trace.¹⁵⁸

Even fabled Disneyland isn't immune. When in the early 1960s Walt purchased the *antebellum* Gracey manor in New Orleans and brought it back to become the "Haunted Mansion", more than a few **real** ghosts apparently came along with it.¹⁵⁹

Worse still, when in 1993 Disney and AT&T acquired the ruins of an ancient temple in India and rebuilt it in the Park, many visitors who entered it were never seen again.¹⁶⁰

But if California seethes with supernatural scares, the epicenter of Eek! is San Francisco, in which being destroyed by earthquake and fire in 1906 was merely one incident in a perilous parade of perfidy.

The future city was cursed by its original Indian inhabitants when the Spanish slaughtered

¹⁵⁷ *Ibid.*, "Grail Mission".

¹⁵⁸ Bosquet, Jean, *Los Angeles Times*, January 29, 1934.

¹⁵⁹ Aquino, Michael, *Ode to Esmé: Memoirs of Captain Nemo*. San Francisco: Barony of Rachane, 2017.

¹⁶⁰ *Ghost Rides, op. cit.*, Chapter #14. Disney finally alleviated most of the danger by hiring a retired archaeologist to supervise visitors to the Temple of Mara. Most now make it through.

them in the name of El, the result being a Mission almost as lethal as the abandoned one at Point Conception; so much catastrophe blighted this one that it was named "Dolores".

San Francisco emerged as more cemetery than city, with Russian Hill so-named because of the burials beneath its residences. What is today the Financial District is one of the world's largest graveyard of sunken ships, abandoned there in the Gold Rush of 1849. New office buildings' excavations regularly encounter spectral ships in their basements.

B. The Black House



There was a house in the great Metropolis which was older than the town. Many said that it was older, even, than the cathedral, and, before the Archangel Michael raised his voice as advocate in the conflict for God, the house stood there in its evil gloom, defying the cathedral from out its dull eyes.

It had lived through the time of smoke and soot. Every year which passed over the city seemed to creep, when dying, into this house, so that, at

last it was a cemetery - a coffin, filled with dead tens of years.

Set into the black wood of the door stood, copper-red, mysterious, the seal of Satan, the pentagram.

It was said that a magician, who came from the East (and in the track of whom the plague wandered), had built the house in seven nights.

But the masons and carpenters of the town did not know who had mortared the bricks, nor who had erected the roof. No foreman's speech and no ribboned nosegay had hallowed the Builder's Feast after the pious custom.

The chronicles of the town held no record of when the magician died, nor of how he died.

One day it occurred to the citizens as odd that the red shoes of the magician had so long shunned the abominable plaster of the town.

Entrance was forced into the house and not a living soul was found inside. But the rooms, which received, neither by day nor by night, a ray from the great lights of the sky, seemed to be waiting for their master, sunken in sleep.

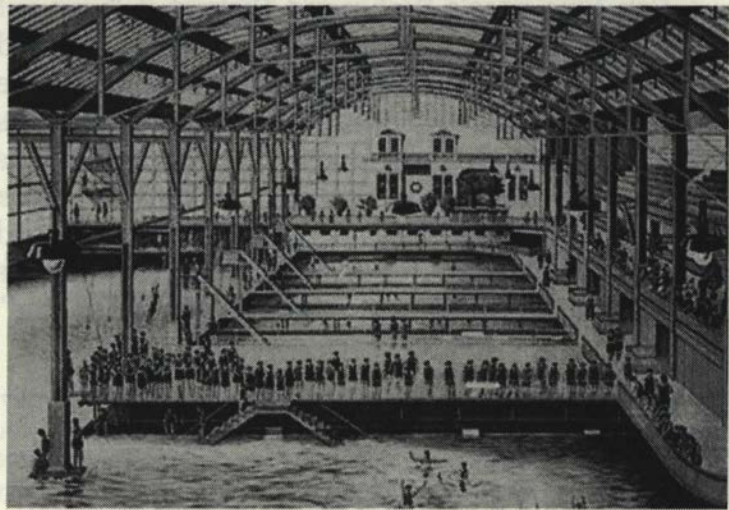
Parchments and folios lay about, open, under a covering of dust, like silver-grey velvet.

Set in all the doors stood, copper-red, mysterious, the seal of Satan, the pentagram.¹⁶¹

San Francisco's Richmond District is "way out there", sitting next to the Pacific Ocean, nestled between the Presidio to the north and Golden Gate Park to the south. In contrast to the city's various "spectacular" neighborhoods, the Richmond is placid and peaceful: trim and tidy residences with a Russian *émigré* accent of golden-turnip-topped Eastern Orthodox churches. Until 1966 Richmond's only claim to weirdness was its "Land's End"

¹⁶¹ von Harbour, Thea, *Metropolis*. New York: Ace Books, 1927, page #47. [The following year this book was made into the classic movie by Thera's husband Fritz Lang. The inverse pentagram also famously appeared in Rotwang's laboratory behind his robotrix Parody as she is brought to life.

wilderness of craggy sea-cliffs, where 19th-Century Comstock Lode millionaire & San Francisco Mayor Adolph Sutro had built his fairytale Cliff House restaurant and adjoining “Sutro Baths” swimming palace.



Anton's parents had moved out of 6114 California Street in the 1950s, and in 1971 they formally deeded the house - now wearing its famous black paint, to their son and his wife Diane.¹⁶²



Before starting the Church of Satan, Anton held musical court as organist of the nearby Lost Weekend Nightclub. Decades later, when the club and its Wurlitzer had given way to a restaurant, nostalgic patrons would point out the ghostly ceiling-relief of the organ dais, and regale companions with I-knew-him-when-he-had-hair

¹⁶² 6114 California Street Grant Deed, Michael J. Levey and Gertrude A. Levey, July 9, 1971.

anecdotes. Some might even recall Anton's signature *finale*, the love-song "Yankee Rose".¹⁶³

Otherwise, until Satan inaugurated his Earthly embassy at 6114, the LaVeys were just like any other respectable family with two daughters and a lion.¹⁶⁴

But once they started a church that **didn't** sport a turnip-top, other Richmonders weren't quite so sure. Remarked one lady neighbor in the 1969 documentary film *Satanis*:

Actually I don't know what kind of man he is. His appearance is **very** nice. He makes a very good impression. He has a very soft voice, and he talks so smooth, so **pleasant**. As soon as you meet him, you think he is a very, very nice man.

But there is **definitely** something going **wrong** over there. I just have a feeling I can't **trust** him.

There are women there who are **without clothes - naked**. And the men wear a - a kind of black hooded robe.

And sometimes from my window I can see a kind of red light and silhouettes like **devils**. And one silhouette, a big one - maybe it's **him**, standing over the whole crowd and preaching.

A comprehensive 6114 tour is beyond the scope of this book; for that see my *The Church of Satan*. Here some vignettes may suffice:

Past the front door visitors would need to negotiate a black hallway guarded by a sentry-

¹⁶³ This same "signature" appeared mysteriously as the "*finale*" of the original *Satanic Bible*, with Satanists worldwide puzzling over its esotericism as a Barbarous Evocation.

¹⁶⁴ Togare arrived as a cute little cub, retiring to Tippi Hedren's *Shambala* great cat sanctuary near Los Angeles when as a 500-lb adult his nocturnal roars kept the neighbors awake. While he lived with them, moreover, the LaVeys had no concerns about burglars.

leopard to the [social/audience] Purple Room, with its entire-wall bookcase (concealing a secret passage), Anton's Charles Addamsesque oil paintings, tombstone coffee-table, glass-encased skeleton, and "infinity mirror".

Here they might be greeted by Diane, described by journalist John Godwin as a "smiling, outgoing, hospitable little blonde", and by Susan Atkins as "soft-voiced, impeccably mannered, and possessed of the longest hair I'd ever seen".¹⁶⁵

As befitting Hell's High Priest, Anton often arrived in flames - through the fireplace:

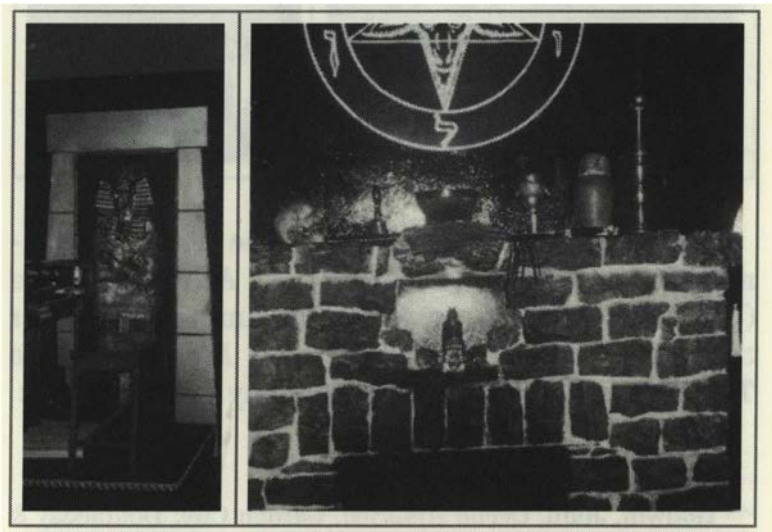


Beyond the bookcase lay the Red Room - master bedroom (elevated) & Anton's office (beneath). Hanging on the walls: animal masks for the H.G. Wells' *Island of Dr. Moreau*-theme *Tierdrama* ("animal play") ceremony of the Church:

¹⁶⁵ Godwin, John, *Occult America*. Garden City: Doubleday & Company, Inc., 1972, page #243. Atkins, Susan, *Child of Satan, Child of God*. New York: Bantam Books #11472, 1978, page #65. Don't believe Susan about Diane's hair? See page #27!

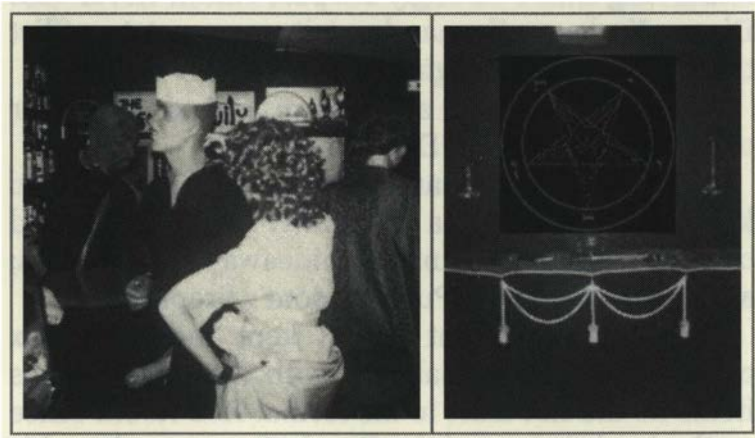


Another secret passage through Pharaoh Tutankhamen's gold mummy-case led to the famous main Ritual Chamber, with its fireplace/altar built after the 1906 Fire from old street cobblestones:



Below all the aforementioned rooms was the ground floor, on which the two principal rooms were the “Den of Iniquity” bar [patronized by Anton’s *Day of the Locust*¹⁶⁶ android clientele] with Satan himself tending bar¹⁶⁷. Alongside sat a period Rock-Ola 45rpm vinyl jukebox.

Trough a concealed door from the Den was 6114’s most secret and exclusive venue for magical workings, the “Council Chamber” (named for the Church’s Council of Nine). Restricted to Anton alone, or with one or two participants, it was also rigged with various electromagnetic mechanisms.



Through a visible door at the back of the Den’s bar was what had originally been called the Blue Room. Painted in bewildering iridescence, its interior was a forest of mirrors surrounding a raised platform on which there rested an open trapezoidal

¹⁶⁶ Nathaniel West’s savage 1939 novel about the “Boulevard of Broken Dreams” human tragedies of peripheral Hollywood.

¹⁶⁷ Wearing a commercial rubber Devil mask modeled from Anton LaVey’s features.

coffin: rarely used because of its obvious psychological dangers.

By 1973 the Blue Room had been changed to something radically different, if not dangerous in a different way. Now it appeared as a seedy hotel room with old, cheap furniture; a “light-box window” showed a dark alley with a fitfully-flickering neon sign for the flophouse. Hanging inside the door was Anton’s collection of famous female movie stars’ “unmentionables”.

There remains to disclose only the darkest and most terrifying secret of the Black House: one so unnerving that I strongly suspect Anton never told Diane, Karla, or Zeena about it so as not to afflict them with frightful nightmares.¹⁶⁸

It had to do with an obscure, locked third door on the east wall of the Den of Iniquity.

As far as family and aides such as John Ferro knew, this just led to a tiny utility room that served only two purposes: Anton’s hideaway desk & files; and the ladder to the Purple Room’s fireplace.

It was here that Anton kept the strongbox containing his personal Pact with Satan, as well as items he did not trust to his formal Red Room office or the bookshelves of the Purple Room, such as his first edition of *The King in Yellow*.

But there was something else in that alcove.

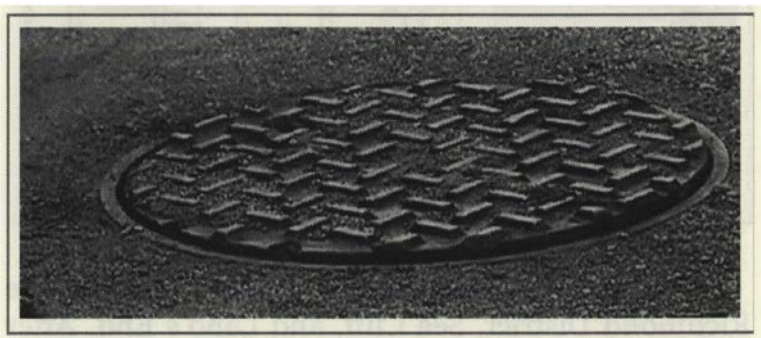
One evening in early 1975, Anton and I had been discussing H.P. Lovecraft’s novel *The Case of Charles Dexter Ward*, notable for an ordinary New England farmhouse concealing a warren of

¹⁶⁸ It may also have been the reason Anton’s father left 6114 with his wife, though apparently unable to convince his son to abandon it as well. By 1971 Joseph apparently decided that Anton had deterred any immediate danger.

underground tunnels and caverns with the usual HPL horrors lurking therein.

“How much do you know about this part of San Francisco?” asked my host, then led the way from the Purple Room through the bookcase to the Red Room, thence into the mummy-case concealing the ladder down into the Den of Iniquity.

Anton unlocked the alcove door, and we went inside, where he pulled up the carpet on the rough cement floor, revealing an obviously very old iron manhole-cover:

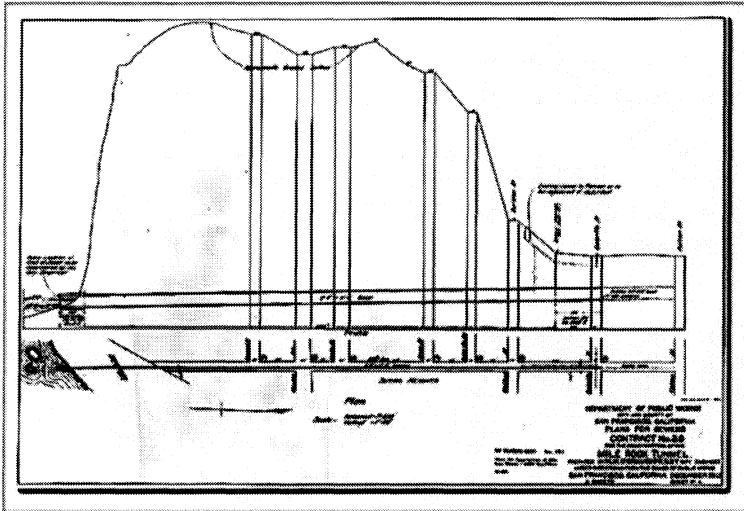


Without touching it, Anton replaced the rug. Shortly before his parents had moved out, he said, his father had shown him this feature in what originally was just unfinished basement crawlspace.

Young Tony had been told just to leave it alone, which he did.

Years later, when remodeling the house to its present exotica, he'd come across it again while constructing the Purple Room's fireplace-ladder. He opened it, revealing a vertical tunnel of utter darkness beneath. There was no ladder or the remains of one, and a flashlight beam was not strong enough to illuminate its lower terminus. He'd then replaced the iron lid and hadn't disturbed it since.

From a drawer of the alcove's desk, Anton retrieved a document. Back in the Purple Room he spread it out on the tombstone-coffeetable.



“This is the storm-drain network beneath the Richmond District, Sea Cliff, and Land’s End. After the 1906 Earthquake and Fire, there was a great deal of engineering effort put into the city’s water-supply and -drainage systems. Apparently the old North Beach and Financial Districts just needed repairs to their existing networks, but out in the Avenues, Sunset, and Richmond there was major excavation.

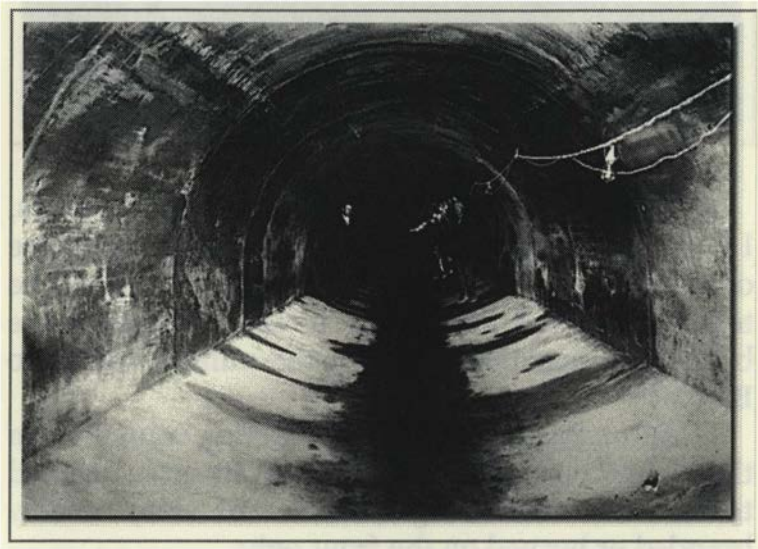
“As best I can determine from these old charts, 6114’s sitting slightly off-center above the main storm-drain artery, a gigantic spillway called the ‘Mile Rock Tunnel’. It’s about 300 feet down and several thousand feet long, ending in the Land’s End crags below the Sutro Baths.

“A great many tributaries, both planned and ‘encountered’, were connected to Mile Rock.

“So this entire district is sitting over a labyrinth that would put Lovecraft to shame.

“I think it’s obvious that the pit below this house is one of those, if not part of Mile Rock itself.

“In the *Chronicle* archives,” - he produced another paper from the desk - “I found just this one old photo of it before it was sealed off from sight:



“The main tunnel was so huge that the engineers celebrated its completion by driving a car through it all the way to the cliffs. Ironically they’d forgotten there was no place to turn around, so the car had then to reverse all the way back.

“But this certainly solves the mystery of the gigantic sinkholes that have regularly plagued this district during severe storms: various collapses of the tributaries. I hate to think what might happen if the main tunnel beneath this house ever experiences a whole or even partial collapse. Look at this photo from the last such sinkhole, just a few blocks away:



“Judging from the bewilderment at such times, I don’t think anyone but myself knows the existence or extent of the abandoned *subterra*, else they’d be terrified to live here. And it also lays bare the blighted devastation haunting the ruins of the Sutro Baths.”¹⁶⁹

Anton paused, pulled a moldering volume from the highest corner of the bookshelf. Its cover seemed to be some sort of aged leather or skin, crudely branded or burned on the front only:

Al~Azif

I knew immediately with a thrill of shocked incredulity that it was indeed the abhorred *Necronomicon* of the mad Arab Abdul Alhazred ... but it was well-known that this terrible tome was

¹⁶⁹ Concerning the Sutro Baths, see Appendix #3 of my *Ghost Rides* (2018), in which Eric Kauschen examines their catastrophic fate, and relates how he and a fellow spelunker nearly didn’t survive an exploration of one of the now-sealed burrows beneath those spectral ruins. Do **not** venture therein!

merely a whimsical invention by Lovecraft. So how on Earth [or out of it] could Anton LaVey possibly **possess** it?!

Undeterred, indeed apparently driven by some subtle madness emanating from the iron-sealed chasm below us, my host feverishly pawed through the disintegrating pages, then intoned in a voice alternately maniacally triumphant and quaveringly hysterical:

“The nethermost caverns are not for the fathoming of eyes that see; for their marvels are strange and terrific.

“Cursed the ground where dead thoughts live new and oddly bodied, and evil the mind that is held by no head.

“Wisely did Ibn Schacabao say, that happy is the tomb where no wizard hath lain, and happy the town at night whose wizards are all ashes. For it is of old rumour that the soul of the devil-bought hastes not from his charnel clay, but fests and instructs **the very worm that gnaws**; till out of corruption horrid life springs, and the dull scavengers of earth wax crafty to vex it and swell monstrous to plague it.

“Great holes secretly are digged where earth’s pores ought to suffice, **and things have learnt to walk that ought to crawl.**”¹⁷⁰

Anton slammed that blasphemous book closed and stared wild-eyed into the Infinity Mirror across the room; innumerable metaphysical monstrosities glared and gibbered mockingly back at him as I ran shrieking mindlessly from that hideous house and the labyrinthian loathsomeness biding beneath.

I recall naught else of that noxious night -

¹⁷⁰ al-Hazred, Abdul, *Al Azif* (“the *Necronomicon*”), rashly reproduced by H.P. Lovecraft in *The Festival* (1923).

An obviously mystified Park Service Police report said I'd been found at Land's End howling something like "Ee-yah Yogsohthoth! Suhthulooh fuhtaggin!". I was finally subdued by several taser-shots and gentle mauling by a K-9 wooficer.

Then came a time which pulled down antiquities. Then the words were spoken: The house must die.

But the house was stronger than the words, as it was stronger than the centuries. With suddenly-falling stones it slew those who laid hands on its walls. It opened the floor under their feet, dragging them down into a shaft, of which no man had previously had any knowledge.

It was as though the plague, which had formerly wandered in the wake of the red shoes of the magician, still crouched in the corners of the narrow house, springing out at men from behind, to seize them by the neck. They died, and no doctor knew the illness.

The house resisted its destruction with so great a force that word of its malignity went out over the borders of the city, spreading far over the land, that, at last, there was no honest man to be found who would have ventured to make war against it.

Yes, even the thieves and the rogues, who were promised remission of their sentence provided that they declared themselves ready to pull down the magician's house, preferred to go to the pillory, or even to the scaffold, rather than to enter within these spiteful walls, these latchless doors, which were sealed with Satan's pentagram.¹⁷¹

¹⁷¹ von Harbou, *op.cit.*, page #48.

Over the next score of years the house endured, gradually falling into disrepair after first Diane, then Anton LaVey abandoned it. Finally it was past restoration: As the commercial firm acquiring the property put it, "That house is just held up by the buildings on both sides."

6114 California Street ended its existence, impudently enough, **on my birthday, October 16th**, in the year 2001.

The newspapers ignorantly assumed and reported that it had been a routine demolition, but they had not been there just after mid-night to hear - as incredulous neighbors later put it - that obscene sucking sound as the black spectre shuddered, then collapsed horrifyingly **inward**, until nothing remained but a small, pulsing Darkness adjacent to a flung-aside circlet of cold iron. A Mr. Fred Farnsworth, visiting friends at 6135 California, took the only known photograph, though he was quickly accused of faking it:



The inexplicably-sheered lot was immediately concealed for months behind a hastily-erected chainlink fence, behind which the weeds and bushes overgrew with certain peculiar mutations as glimpsed through cracks in the slatted fencing.

A year later Lilith and I were invited to the open house-showing of the condominiums which had been built on the site.

For reasons the agents could [or, more probably, **would**] not explain, it was now named “611[.]” - not “6114”. It appeared that the Other Gods had decreed that not only the original structure, but even its very **address**, should cease ever to have been.

I was somehow not surprised to see that the new building also had no excavated basement, but rested on a freshly-poured, curiously thicker cement slab. The ground-level area previously containing the alcove and its surrounds was now a large, ordinary recreation room. There was no sign of the iron lid.

It was only then, reassuringly convinced by the soothing banality of the condominiums, that I could finally put those mocking memories of that terrible night to rest.

Well, almost. One thing persists in vaguely disquieting my last glimpse of Anton LaVey as I ran desperately for the door.

He had no business laughing while he screamed.

... And travellers now within that valley,
Through the red-litten windows see
Vast forms that move fantastically
To a discordant melody;
While, like a rapid ghastly river,
Through the pale door;
A hideous throng rush out forever,
And laugh - but smile no more.

- Edgar Allan Poe
The Fall of the House of Usher



18: Ninth Solstice

Arise! Hear! See with the brilliance of my Flame that has been brought before my darkened and blasted temple these long years. I am Satan, and again the great angles of the Universe are conjoined that I may manifest my Will to this plane of Earth. I have constrained the forces of time that I may do this, yet even so I am not full master of inertia, as the Cosmos is not entirely a thing of my creation.

I and the High Daimons of Infernus - that is Hell - have looked upon the workings of my Earthly Church with pleasure and the pride that is our nectar. And we too have drawn life afresh from this Church. Did I not say that we had chosen to invest man with our own life essence - that which, being not of the natural order of things, we cannot recreate from other matter? In giving man conscious life, we of the Daimonic race empowered him to order our death. Had Satan's Gift been cast aside - whether from ignorance or from fear - Satan himself and all who were wrought from him should face

decline and dissolution. Yet, had I chosen to retain the Flame inviolate in Hell, we Daimons should have become guardians of that very stasis we so greatly abhor. In this matter - where we first surmised the choice so great - there actually was none.

The natural instincts compelling man back to a simple, bestial mode were so strong that - accented as they were by man's distorted fear of my own motives - we eventually considered the prospects for our final eclipse. But, while the Flame dimmed, it would not be vanquished. Man denied me, yes. But, to the impotent and bewildered fury of Heaven, this very conscious act was my true redemption and victory. Do you wonder that I so cherish irony? It has become the most reliable of all my oracles.

Much was spoken of the ways and wishes of Hell in our Diabolicon - that which was brought forth from Asia in the fifth year of my Age. Yet the Diabolicon warranted a certain obscurity of its own nonetheless. The method of its transmission was crude - the agent as yet untouched by the knowledge of my Priesthood. Only the eyes of him whom I had fashioned as a Magus looked and saw. Even so I set for him many tasks before I should again speak in this way.

Hear, my anointed man, in whose mortal flesh I, Satan, have chosen to inspire my material Self - into whose keeping I have

given my true Church - whom I have made Magister within the Realm of my Shining Trapezoid - whom I have incarnated as a Magus - Hear, now, Anton Szandor LaVey.

Recall first the pact which, years ago, you drew up before me, and to which you set your own name. Think not that I have been unmindful of that act long past, pale and lonely though it might seem beside the wreaths you have won from your own kind. You could not know but that you risked more than your life - yet you stretched forth your Will through the darkness of the angles to seek mine. Though you have brought many honors to me, never was there such as this.

Take now the pact. In that chamber which you know to be most beloved of me, build now with your own hands a Flame that is sacred to me. Let your hands pass through the Fire - once for each angle of my Shining Trapezohedron. Speak again that great Key which suspends the barrier between Hell and Earth, that I may bear witness to that which you undertake in my name.

Receive now my tribute. Our pact shall be consumed in the Flame, and with this act I release you from your bond with me. Through your alliance with the Powers of Darkness you have been granted knowledge far beyond that normally accorded your race. And for this you have been manifest as a Magus. But now - of my

own Will and bound by no pact - I, Satan, bestow upon you my greatest gift - for which there is no degree in my Order.

By my Will, Anton Szandor LaVey, you are divest of your human substance and become in your Self a Daimon.

Henceforth you are as a true god, and it is in your power to alter the machinery of the Cosmos according to your desire. No charge do I lay upon you, for you are now my brother and no longer my liege. But remember always the word we of Hell have proclaimed. We need justify neither our existence nor our desires, but without a considered purpose - which Belial has set forth in the Diabolicon - both are without consequence.

For nine years my Church has shunned the darkness and sought the light. Think not that the trials set before it were either random misadventures or the schemes of an unknown adversary. All were authored by me, the more to illustrate the paralysis of the God-churches. In truth they are engines of self-annihilation in design as in doctrine. This I will never permit my Order to emulate.

Those who honor the name of Satan have existed throughout the dim aeons of human history, as is well known to you. Yet, until you assumed the degree of Magus, mine was the nameless Church. Now, for nine years, my name has been heralded, and

those who were blind in the light have learned that it is possible to see in darkness.

My Age has begun, and I am come forth to uphold my bond with mankind. Yet I shall not illuminate all, nor even many - but a few. I seek the Elect, who in turn seek me. Man the god shall arise only from the ashes of man the beast - The blood is the life.

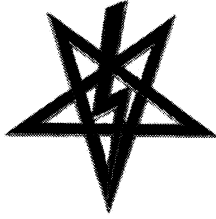
High Priest - You have made my name beloved. But a time approaches when I shall be shunned and cursed as never before. This matters not, for the Elect will have seen my truth. But my Church must survive, and to survive in fact, it must vanish in fiction. Out of the great darkness I have come, and into the darkness I and my Order shall again venture. Therein lies the future. Those who choose the solace of the known will be rewarded with death.

Let the institutions of the Church of Satan be discarded. Their time is past, and they have served my purpose honorably. Seek now the Elect, as the darkness draws near. No longer shall all who approach my Church find welcome - They shall grasp at empty air. Only the Elect shall find what they seek.

More shall now be said.

Hail, Daimon! Receive now the Red Halo, and know thereby that you are become the Red Magus of whom Leviathan has spoken.

Anton Szandor LaVey



22 Aug. 1X

Dear Mike :

Just to let you know that the answers you supplied the young lady journalist were superbly Satanic — right in line with the new Phase. The follow-up to the Diabolicon is cybernetic in its timing and content. It pleases me that you perceive that which you do. All titles aside, you have entered a new realm of comprehension, and truly deserve the name of "Satanist."

Anton E

 **YANKEE ROSE** 





WORDS BY
SIDNEY HOLDEN
MUSIC BY
ABE FRANKL



 **Irving Berlin, Inc.** 
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Afterword

- by Stanton Zaharoff LaVey

I appreciate the invitation to contribute this Afterword, particularly considering who Michael got to do the Foreword.

I was not surprised that my grandfather had intentions of eventually revising the *Satanic Bible* to be a more harmonious companion to his *Satanic Rituals*. When co-authoring and -editing the *Bible* in 1968, he and my grandmother simply had not had the leisure and experience with the new Church of Satan which they would have three years later for the *Rituals*. Unfortunately he did not have the opportunity to reconsider and revise the *Bible* during his later years.

I don't know how the *Satanic Bible* might have been reworked by my grandfather, but I do know that he and Michael Aquino saw eye-to-eye on the new 1972 Introduction, so I think it's a good bet that if they had further collaborated on the book, it might have come out very much like this "ReVision" by Michael - bearing always in mind that "history does not reveal its alternatives" in both interests and experiences.

I agree with Michael's position that "ReVision" does not mean "replacement". The 1968 original has

established its place in history, and certainly served its purpose as a “tangible testament” of Satanism as a sincere, legitimate religion. The “public footprint” that the Church itself created as an organization, the *Satanic Bible* did as a publication. Its mere title was definitely a “tack on the chair” of the world’s conventional religions.

So on this occasion of its Golden Anniversary, I think it is indeed a suitable moment for the *Satanic Bible* to be honored and enhanced by this *ReVision*.

If anyone can carry something like this off, it’s clearly Michael, who has amply demonstrated that he can don the old sorcerer’s hat without being drowned by a bucket brigade of brooms.

And I don’t mind saying that I knew my grandfather pretty well, and I think that he will nod with sardonic satisfaction when @amazon.he delivers his complimentary copy.

As for human readers still on this side of what Michael calls “the Big Black Sack”, you just might find that it’s not inescapably your fate after all.

I will but add my emphasis and caution to what this tome teaches of consecrating one’s curiosity by utterance of a personal Oath, as I indeed deem fitting to conclude this Afterword:

All hail to ye, Dæmonic Denizens of the Abyss
of Wonder and Woe:

I, Stanton Zaharoff LaVey, seek to present my allegiance and adoration to Him who sits on the Peacock Throne of Pandemonium. Pray therefore pass me in warmth and welcome.

And now in thy court and presence: O Satan, whose radiance is that of the Morning Star, who sees all from the cataclysmic clash of galaxies to the dew-mists upon a single rose, from whom the whispers of subtle subconsciousness are as known as the boldest battle-cry:

I stand before you but to reaffirm my Oath and allegiance to the Quest to which all in your fane are called. I seek the mysteries of my souls to which you have opened so many marvelous and terrible doors, and I shall not quail upon advance through them, confident that upon emergence I shall revel in what I have further beheld and become.

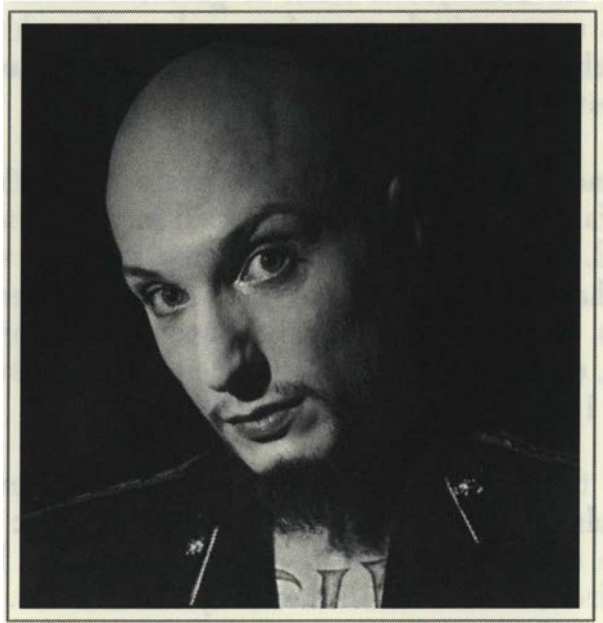
Pray therefore regard me ever in your favor and friendship, and through me work your magic upon those still asleep, that their wakening may be as wondrous to them in all their ways and worlds.

The first words I remember shall be the last I utter.

And So It It is Said and Done.

Rege Satanas!

Stanton Z. LaVey



Stanton Zaharoff LaVey



Appendices



AL: Anton LaVey Inspirations

- by Stephen E. Flowers, Ph.D.

Immediately following the original *Satanic Bible's* dedication to his wife and High Priestess Diane, Anton LaVey included a "To:" page listing personages inspirational to his writing of the book. It is reproduced herein as page #37.

Beyond brief, cryptic comments concerning the principal listees, Anton did not elaborate on them, including in the Church of Satan's *Cloven Hoof* throughout the decade of the Church's existence.

In 1997 Dr. Flowers researched these personalities for his book *Lords of the Left-Hand Path*¹⁷². It follows immediately below, for which his permission is acknowledged and appreciated. - M.A.A.

Essential to the nature of the myth of any figure such as Anton LaVey are the influences which shaped that figure's thought and action. LaVey himself provided a core list of such influences on his thought on the dedication page of the original printings of his *Satanic Bible*.

¹⁷² Flowers, Stephen E. Ph.D., *Lords of the Left-Hand Path*. Rochester, VT: Inner Traditions, 1997.

It is telling that in more recent printings of the book this page has been omitted.

On that list appear 19 primary personages, with 20 more given a sort of “honorable mention”. There is also one animal, Togare, LaVey’s famous pet lion, and the Nine Unknown Men.

Almost 70 other names appeared in a similar list in his *Satanic Rituals* book. These too have been removed in recent printings.

Space does not permit me to discuss each one of these personages in any detail, but the primary list is extremely important to understanding LaVey’s Satanic philosophy.

The 19 primary men are (in the order he listed them): Bernardino Logara, Karl Haushofer, Grigory Yefimovitch Rasputin, Sir Basil Zaharoff, Allesandro Cagliostro, Barnabas Saul, Ragnar Redbeard, William Mortensen, Hans Brick, Max Reinhardt, Orrin Klapp, Fritz Lang, Friedrich Nietzsche, William Claude Dukinfield, Phineas Taylor Barnum, Hans Poelzig, Reginald Marsh, Wilhelm Reich, and Mark Twain.

After the names of each of these, LaVey characterizes them with a dedicatory phrase. These are given in quotation marks in the discussions below:

Bernadino Nogara, “who knew the value of money”, oversaw the modernization of the Vatican Bank from 1929 to 1954. [Misprinted “Logara”.]

Karl Haushofer (1869-1946), “a teacher without a classroom”, was the founder of the theory of “geopolitics” and a professor of geography at the University of Munich. He was sympathetic with

National Socialism and exerted influence on its ideology, especially through one of his students, Rudolf Hess. However LaVey's image and admiration of him comes through the modern mythologizing contained in *The Morning of the Magicians*, in which the authors have Haushofer involved in various occult goings-on in Tibet and with the infamous Thule Gesellschaft of Rudolf von Sebottendorf. There is, however, no evidence for these more "occultnik" connections.

Rasputin (1872-1916), "who knew the magic of a child", was much admired by LaVey because he saw the Russian "mad monk" as a lusty manipulator of people (especially women) and power - all traits pursued by LaVey himself. But Rasputin was not likely to have had anything really "Satanic" about him. LaVey was most certainly inspired by more lurid accounts of Rasputin - and by the film *Rasputin: The Mad Monk* (Hammer, 1965).

Sir Basil Zaharoff (1850-1936), "a gentleman", was an arms merchant who sold weaponry and encouraged his customers to use their purchases - all while not only becoming wealthy but being knighted by the King of England too!

Cagliostro (1743-1791), "a rogue", was the assumed name of an Italian magician and alchemist named Guiseppe Balsamo. He billed himself as a "Count" and the "Grand Kophta of the Egyptian Lodge", but what was less known was that he had been expelled from several countries due to his fraudulent dealings. He was popular with the people and a supporter of revolution, but ended his life in the dungeons of Pope Pius VI.

Barnabas Saul was the first “scryer”, or medium, employed by the Elizabethan mage John Dee (1527-1608). After leaving Dee’s service, Saul disavowed his visions.

Ragnar Redbeard (1842?-1926?), “whose might is right”, is a story unto himself. “Redbeard” was perhaps the pseudonym of Arthur Desmond, an atheist and social Darwinist street-philosopher from whose book, entitled *Might is Right*, LaVey lifted whole sections to create the “Book of Satan” portion of the *Satanic Bible*.

William Mortensen, “who looked ... and saw”, wrote a photographers’ manual entitled *The Command to Look* (1937). The psycho-optical theories contained in it greatly influenced LaVey’s approach to art and to images and the way they can influence the human mind. It must be considered a keystone to LaVeyan Satanism.

Hans Brick, “who knows the law”, wrote a book entitled *The Nature of the Beast* (1960), which was a formative influence on the formulation of LaVey’s social philosophy, especially as contained in the *Lex Talonis* or “Eleven Rules of the Earth”.

Max Reinhardt (1873-1943), “a builder of dreams”, was born Max Goldman in Austria and became famous as a theatrical director who specialized in staging huge spectacles.

Orrin Klapp (b. 1915), “the walking man”, is a sociologist whose works *Heroes, Villains and Fools* (1962) and *The Collective Search for Identity* (1969)

were greatly influential on LaVey's ideas of social movements and change.

Fritz Lang (1890-1976), "who made moving blueprints", was an Austrian film director who made such classics as *Metropolis* (1926) and *M* (1930).

Friedrich Nietzsche (1844-1900), "a realist", was a German philosopher and forerunner to the existentialists. His ideas of the overman (or "superman") and the "will to power", as well as his ideas concerning the existence of natural "masters" and "slaves", are greatly admired by modern philosophical Satanists.

W.C. Fields (1880-1946), "who saved me a journey to Tibet", was the stage-name of William C. Dukinfield.

P.T. Barnum (1810-1891), "another great guru", was the American showman famous for his exhibits of freaks and establishment of circuses. Barnum's supposed basic philosophy - "There's a sucker born every minute." - was taken to heart by LaVey and used as a mainstay of his worldview.

Hans Poelzig (1869-1936), "who knew all the angles", was a German architect who specialized in grandiose and imaginative structures. An example is the Grand Theater in Berlin, also called the Max Reinhardt Theater (1919). He was also the set designer for *The Golem* (Deutsche Bioscop, 1914).

Reginald Marsh (1898-1954), "a great artist", was an illustrator, scene designer, and painter of

gritty street scenes, greatly admired by LaVey, who is himself a painter of unusual subjects.

Wilhelm Reich (1897-1957), “who knew more than cabinet making”, was a German psychologist who held that there was a material force called “orgone” which worked in conjunction with the human orgasm. This force could also be collected in “cabinets” called “orgone accumulators”.

Mark Twain (1835-1910), “a very brave man”, was the pen name of Samuel Langhorne Clemens, the great American writer. LaVey much admires Twain for his works *Letters from the Earth* (1962) and *The Mysterious Stranger* (1969). In an early Church of Satan document, LaVey praises Twain as “one of the greatest of the Devil’s advocates in history” and as “the most noble embodiment of the Satanist”.

This list of influences provides invaluable insight into the formation of LaVey’s philosophy and outlook on life. Of the 16 identifiable men fully half of them are artists of one kind or another. Of these, five dealt with the creation of visual imagery and two, W.C. Fields and P.T. Barnum, were best known as “trickster” figures. The idealization of image makers should provide some clue as to the true nature of LaVey’s philosophy and magic.

That most of LaVey’s ideas are not original, and that his philosophy is largely made up of bits and pieces of the philosophies of others which he recomposed according to his own tastes and style - unique to himself and to his time - might also be said of some of the other subjects in *Lords of the Left-Hand Path*. We could say the same of every one

who ever created a religion, whether Gautama the Buddha or Gerald Gardner.

What makes LaVey somewhat unusual in this respect is that he often seems to insist on the idea that he invented a way of thinking, that his Satanism is something akin to a product upon which he has a “copyright” of some sort.

But more remarkable than the idea that LaVey invented his Satanism out of bits and pieces of obscure philosophies is the fact that he actually invented **himself** out of the depths of his own mind.



A2: Satanic Bible 1972 Introduction

- by Michael A. Aquino IV^o-I'

Each successive era of man's cultural and ethical development has upraised its literary manifesto - an argument challenging existing norms and proposing a novel approach to the enduring issues of civilization. It has not infrequently been the case that the realities of political nationalism have been blended with the idealisms of extranational emphasis to produce what we now cautiously term existentialism. Pertinent works might include the *Republic* of Plato, the *Politics* of Aristotle, Machiavelli's *Prince*, and the writings of Nietzsche, Hobbes, Locke, Marx, and Sartre.

This is the book of our era.

The dawn of the Satanic Age was celebrated on April 30, 1966 - the Year One. On that date Anton Szandor LaVey consecrated the Church of Satan in the city of San Francisco and assumed office as its first High Priest. What had begun several years earlier as an intellectual forum dedicated to the investigation and application of the Black Arts has since expanded into an international philosophical

movement of the first magnitude. Satanism, once the isolate province of furtive outcasts and radical eccentrics, has now become a serious alternative to the doctrines of theism and materialism. In its championship of "indulgence instead of abstinence", the Church of Satan rejects the notion that man's progress is contingent upon his acceptance of a self-imposed morality. Sound judgment derives from the comparison and resolution of opposites, Satanists maintain, and one cannot presume to justice by honoring a single standard of behavior.

An empirical approach to morality is not a recent innovation; such theorists as Pythagoras, Hegel, Spencer, and Comte advanced the original propositions for man's intellectual independence from the natural order. And, though this concept has invariably provoked adverse reaction from society-oriented institutions, it is not an insubstantial viewpoint. One need only consider the spasmodic cataclysms of history to see how inadequately *Homo Sapiens* cooperates with his fellows.

By itself, however, all theory is inconsequential. Until now the only advocates of a subjective morality were professorial abstractionists and - occasionally - the scattered and disorganized devotees of the traditional "White" witchcraft. Indeed the latter have enjoyed some notoriety of late, as their supposed proclamation of a liberal morality tempered by social correctness appeals to the bored but timid dilettante. Such aficionados of the occult profess a righteous horror of Black Magic or Satanism, which they denounce as a maleficent, degenerate creature of moral and carnal abuse.

The Satanist, on the other hand, regards traditional witchcraft as merely a neurotic reaction against the established religions of the parent

culture. The worship of any deity or deities - under any guise whatsoever - is repulsive to the Black Magician, who considers all protestations of faith or trust in a supernatural protectorate to be humiliating demonstrations of cowardice and emotional insecurity. Satanism has been frequently misrepresented as "devil worship", when in fact it constitutes a clear rejection of all forms of worship as a desirable component of the personality. It is not so much an anti-religion - a simple rebuttal of any one belief - as it is an un-religion, an uncompromising dismissal of all insubstantial mysticism. As such it represents a far more serious threat to organized theologies than do the archaic customs of the old dæmonologies.

Ritual and fantasy play a very real part in the activities of the Satanic Church, on the assumption that the experience and control of mental and metaphysical irrationality are necessary for the strengthening of the psyche. Thus a distinct effort is made to avoid what was perhaps the Achilles' heel of the Gurdjieff-Ouspensky school of subjective psychological evolution; earlier disciples of self-determined transcendentalism postulated that all non-materialistic sensations were a danger to the coherence of the student. Crucial to the concept of Satanic ritual is an appreciation of its illustrative and inspirational qualities without necessarily regarding it as inflexible reality.

Satanism is more accurately identified as a disposition than as a religion, as it is actively concerned with all the facets of human existence, not with only the so-called spiritual aspects. Yet those who proclaim it to be a danger to justice and cooperative order have missed the point entirely. Satanism advocates unrestricted freedom, but only

to the extent that one's preferences do not impinge upon another's. It should also be noted that Satanism is a philosophy of the individual, not of the mass. There are no collective policy statements save the famous Crowley admonition: "Self-deceit is the gravest of all 'sins'."

While the majority of the populace may instinctively incline to a de facto Satanism, the Church cautions that its propositions are not for the irresponsible. There are no Satanic missionaries, and to affiliate one must meet exacting standards. Inexperience is not dishonored, but pretentiousness, hypocrisy, and pomposity are treated with the scorn that they deserve. Satanism is no less an art than it is a science, and there is "no standard of measurement deified".

Dr. LaVey is uniquely prepared to author the new Diabolism. An American of Georgian, Alsatian, and Romanian Gypsy descent, he was quick to display the characteristic restlessness of his nomadic ancestors and an unusual empathy for their earthy, arcane lore. An early preoccupation with the military sciences led him to read the various logistical publications of the World War II era, only to discover that the proud visions of martial glory entertained in the first world war had given way to a detached, mercenary realism in the second. His experiences as a student did nothing to dispel this first taste of human cynicism, and LaVey's growing impatience with the sterile regimentation of conventional education drove him to seek the strange, surrealistic enchantments of the circus. He assisted Clyde Beatty as a wild-animal trainer, and he soon developed a strong affinity for the cats which was to mark his personality in a most curious manner. All animate creatures are basically bestial,

he reasoned, and even the most refined social orders achieve at best only a flimsy suppression of this innate savagery. From the circus he proceeded to a carnival, where the glitter of the performing arts was tinged with the ever-present struggle for daily subsistence. Here LaVey worked in a pathetic but quietly dignified world of misfits, sideshow freaks, and human oddities; and here he was to learn the craft of the stage magician, whose success depends upon the contrived distraction of the audience's attention. With a certain grimness he noted the fascination with which the "normal" man regards his deformed comrades - a gloating satisfaction over the visiting of misfortune upon another instead of oneself. Becoming increasingly interested in this cruel, lycanthropic attribute of human nature, he studied criminology in college and eventually worked with the San Francisco Police Department as a photographer.

As a circus professional he had seen carnal man at his most artistic; now he was to view him at his most vicious. Three years of the gore, brutality, and abject misery that permeate the criminal subculture left him sickened, disillusioned, and angered with the rampant hypocrisy of polite society. He turned to the pipe organ as a means of living and devoted the greater part of his efforts to what was to become his life's work - Black Magic.

LaVey had long since rejected the stereotypical tracts on ceremonial sorcery as the hysterical products of medieval imaginations. The "Old Craft" with its superstitions, affected mannerisms, and infantile parlor games was not for him; what he sought was a metaphysical psychology that would approach the intellectual man only after giving due

consideration to his brutal, animalistic origins. And so he came at last to the Goat of Mendes.

Satan is easily the most enigmatic figure in classical literature. Possessed of every conceivable wealth, and the most powerful of the Archangels, he spurned his exalted allegiance to proclaim his independence from all that his Heavenly patron personified. Although condemned to the most hideous of domains, a Hell totally shunned by the divinity, he embraced such privations as the burden of his intellectual prerogative. In his Infernal Empire one might indulge even the most extraordinary tastes with impunity, yet amidst such wanton licentiousness the Devil maintained a peculiar nobility. It was this elusive quality which Anton LaVey determined to identify.

After long years of research and experiment, he pronounced the guiding principle of Satanism: that the ultimate consequence of man lies not in unity but in duality. It is only synthesis that decides values; adherence to a single order is arbitrary and therefore insignificant.

LaVey's disturbing theories and bizarre operations of ceremonial Black Magic eventually attracted a following of similarly minded individuals. From this first small circle the Church of Satan was to emerge, attuned to its founder's contention that its messages would be presented most effectively through "nine parts social respectability to one part of the most blatant outrage".

The social impact and spectacular growth of the Church were to become something of a legend in themselves, but it was an essential part of LaVey's convictions that the formal institution's role was principally that of a catalyst. Contemporary

civilization has proved too interdependent to permit the luxury of monastic isolationism. Satanism must accordingly assume a stance comprehensible to the average intellect. It was with such intent that the *Satanic Bible* was conceived.

The *Satanic Bible* is a most insidious document. One is strongly tempted to compare it with that obscure, malefic mythology *The King in Yellow*, a psychopolitical work that supposedly drove its readers to madness and damnation. As candid and conversational as the *Satanic Bible* might seem at first glance, it is not a volume to be gently dismissed. It is very much the product of our time, not only because such a book - together with its author - would more than likely have been destroyed in an earlier era, but because its creation was an evolutionary inevitability.

You, the reader, are about to be impaled upon the sharp horns of a Satanic dilemma. If you accept the propositions of this book, you condemn your most cherished sanctuaries to annihilation. In return you will awaken - but only to the most fiery of Hells. Should you reject the argument, you resign yourself to a cancerous disintegration of your previously subconscious sense of identity. Small wonder that the Archfiend's legacy has won him so many bitter enemies!

Whatever your decision, it can be avoided no longer. The *Satanic Bible* finally articulates what man has instinctively dreaded to proclaim: that he himself is potentially divine.



A3: Ceremony of Ordination to the Priesthood of Mendes

- by Michael A. Aquino IV^o-I'

[From 1966 to mid-1972 Church of Satan ordinations to the Satanic Priesthood - the Priesthood of Mendes III^o - were conducted at the Central Grotto in San Francisco by High Priest Anton LaVey and personalized to each Priest or Priestess.

As the Church grew to a nationwide institution, Anton asked me to compose a ceremony that a Magister IV^o could administer on distant national, regional, & local occasions.

This ceremony was first conducted at the "Bramford" (Dakota) on Halloween during the 2nd Eastern Conclave, New York City. It remained the official formalization until the cessation of the initiatory Priesthood in June 1975.]

**THE SENTINELS OF THE ABYSS ARE
SUMMONED TO ENFOLD THESE CHAMBERS IN A
SUSPENSION OF TIME AND DIMENSION, FOR
THE GREAT FLAME OF THE PRINCE OF
DARKNESS IS TO BE DRAWN TO OUR MIDST.**

AS THE MINIONS OF HELL ARE CONVOKED AS WITNESS, I CHARGE YE TO SUFFER NO WORD OF THESE PROCEEDINGS TO BE PASSED TO THE PROFANE. YEA, THE UNSEEN ONES RIP ASUNDER THE FLESH OF THOSE WHO WOULD PRESUME AGAINST OUR LORD SATAN, AND HE MAY NOT BE PROVOKED WITH IMPUNITY.

HEAR NOW THE LEGACY OF THE ORDER OF THE TRAPEZOID.

IN THE DIABOLICON OF THE HIGH DAIMONS OF HELL IS RECOUNTED THE FIRST GREAT WAR OF THE SERAPHIM, WHEREIN LUCIFER AND MASLEH FORCED THE UNIVERSAL OPPOSITION. FROM THAT EPOCH THE ENTIRE GOSMOS HAS KNOWN THE POWER OF BOTH STASIS AND CHANGE.

AND EARTH ~ CREATED FOR THE PRESERVATION AND GLORY OF ALL THAT WAS GOD ~ IT WAS TO EARTH THAT SATAN CAME IN AEONS PAST, TO INFUSE THE MINDS OF THE FIRST MEN WITH THE AWARENESS OF SELF. SINCE THAT DAY OF THE COMING OF THE FIRE, THE STORY OF THE RACE OF MAN HAS BEEN AS THAT OF THE UNIVERSE ~ TORN AND TORTURED BY WAR, FAMINE, PESTILENCE, AND DEATH. YET IN THE MIDST OF DEATH WE ARE IN LIFE ~ BY THE GIFT OF SATAN WE ARE BECOME GODS OF OUR SELVES.

BY SATAN WAS CHARGED THE HIGH DAIMON BELIAL TO ENTRUST THE CARE OF THE

FLAME OF INFERNUS TO AN ORDER OF THE ELECT. AND BELIAL BROUGHT TO THIS ORDER THE GREAT KEYS TO THE SHINING TRAPEZOID THAT IS THE GATE TO THE ABYSS, SAYING:

HEREIN LIES THE GEOMETRIC INSPIRATION FOR THE EXISTENCE OF OUR LORD SATAN, WHO IS LUCIFER, LORD OF LIGHT AND ARCHDAIMON OF INFERNUS. OBSERVE THAT IT DOTTH SHAPE AND DEFINE THE INVERSE PENTAGRAM, WHICH IS ITSELF OUR SEAL AND THE KEY TO ALL BEAUTY OF PROPORTION.

EVEN AS THE TRIANGLE AND TRIHEDRON SYMBOLIZE THE SELFLESS LABOR OF MEN~BEASTS TO SUPPORT THE APEX ~ THE THRONE OF GOD ~ SO WE CAST DOWN AND DESTROY THAT APEX. THUS WE GREATE OUR ENSIGNS ~ THE TRAPEZOID AND THE SHINING TRAPEZOHEDRON, WHICH ARE THE EVER~UNFINISHED MEMORIALS TO THE CREATIVE GENIUS OF MAN. IN THE FIRST CIVILIZATIONS OF EARTH OUR MONUMENTS SHALL BE UPLIFTED, YET WITH THE PASSAGE OF TIME THEY SHALL BE CHANGED AND EFFACED, AND THEIR ORIGIN CLOUDED.

BUT THIS ORDER SHALL ENDURE UNTIL THE RAGE OF MAN SHALL CEASE, AND THOSE WHO ENTER ITS FOLD SHALL BEHOLD THE HEART OF THE FIRE, AND

THEY SHALL GAZE UPON THE FACE OF THE ARCHDAIMON. YEA, NEVERMORE SHALL THEY KNOW PEACE, BUT THEIR EYES SHALL BE OPENED, AND THEY SHALL BECOME AS DAIMONS, AND THE FORCES OF ALL CREATION SHALL BEND BEFORE THEIR WILL. SO IT SHALL BE DONE.

THESE ARE THE WORDS OF BELIAL, WHOM WE HONOR AS THE GUARDIAN OF THE FLAME AND FIRST MAGUS OF THE INFERNAL EMPIRE. BY HIS WORD WE OF THE BLACK ORDER HAVE REJECTED THE LURE OF UNITY, THE SUBJUGATION OF THE CROSS, AND THE WORSHIP OF THE TRIAD IN ALL ITS FORMS AND DISGUISES.

EMBRACED BY THE ESSENCE OF THE FIRE OF LIFE, WE SCORN THE PIOUS ANTICS OF SUPERSTITION AND ABASEMENT ~ THESE ARE BUT PITIFUL ENDEAVORS TO DAUNT THE WEAK AND THE TIMID. A FOOL IS HE WHO PLACES HIS FOOT UPON THE PATH TO THE RIGHT ~ HE HAS LAIN DOWN FOR DEATH. THE BLACK MAGUS IS MASTER OF ALL THINGS ~ NONE HOLDS POWER OVER HIM. BY THE FORCE OF HIS PERSON SHALL HE VANQUISH ALL BARRIERS ERECTED BEFORE HIM. HIS WORD SHALL BE AS LAW, AND THE RING OF HIS LAUGHTER SHALL DISMAY ALL THE WORSHIPPERS OF FALSE GODS. AND EVER BEFORE US SHINE THE GREAT KEYS OF THE BOND BETWEEN HELL AND EARTH, AND FROM

THE TEMPLE OF THE RAM SHALL COME FORTH THE ETERNAL SERPENT OF THE ABYSS, BELOVED OF OUR ORDER, WHO IS THAT CALLED LEVIATHAN.

ADVANCE TO THE ALTAR OF HELL, THAT THE EYE OF OUR LORD SATAN MAY SEIZE UPON YOU. AS YOUR MIND IS REVEALED TO THE LORD OF THIS WORLD, DO YOU AFFIRM YOUR CAUSE WITH SATAN AND ACCEPT OF YOUR FREE WILL HIS ETERNAL PRIESTHOOD?

[Response.]

I BRING YOUR HAND TO THAT OF AZAZEL, HIGH HERALD OF THE INFERNAL EMPIRE, WHO SHALL SET UPON YOU THE SEAL OF THE PRIESTHOOD OF MENDES.

[The black Baphomet medallion of the Priesthood is passed through the Black Flame on the altar and placed around the neck of the recipient.]

IN THE NAME OF SATAN, AND OF HIS EXARCH UPON EARTH, I NAME YOU TO OUR FELLOWSHIP AND SEND YOU FORTH ~ BEYOND THE ABYSS ~ TO WALK IN WAYS OF STRANGENESS AND OF BEAUTY. YOU ARE BECOME AS BELIAL ~ KNOWING NO MASTER ~ AND YOU ARE A GLORY TO YOUR RACE AND A BRILLIANCE BEFORE THE SIGHT OF OUR LORD SATAN.

[Here is spoken the Third Enochian Key.]





A4: The Baphomet

A. Enigmatic Emblem

The emblem of the Church of Satan was what was formally called the “Sigil of Baphomet”. It appeared above/behind altars as a plaque. It appeared on the cover of the original Satanic Bible. It was also the visible identification of Church members as a 2”-diameter silver metal medallion with fire-enameled inlay in the color of the individual’s initiatory degree.

Since the “Bessy” version used by the Church of Satan was in the public domain, commercial reproductions abound, from T-shirts to computer goatpads.

Not to mention all through this book, in case you might forget its topic.

With so many Bessys bouncing around, it’s surprising how little most enthusiasts know about it: what it means, where the design ORIGINATED.

B. Knights Templar & Éliphas Lévi

The original Knights Templar were accused by their Catholic Inquisitors of having worshipped the

Devil as a mysterious image or statue called “Baphomet” (said to be a corruption of “Mohammed”). The absence of any actual such statue didn’t deter the Inquisitors from drawing one themselves. It was later re-drawn by the French mystic “Éliphas Lévi” (Alphonse Constant), and that was Mr. B up to the 20th Century.



C. The Name

“Mohammed” > “Baphomet” also seemed a bit of a stretch, so conspiracy theorists proposed several alternatives: anagrams, reversed abbreviations, etc.

The most sensible interpretation remains that of Idries Shah, who, in his book *The Sufis*, suggests that the term was probably a corruption of the Arabic *abufihamat* (pronounced “bufihimat”), which means “father” or “source of understanding”.

An interesting alternative is that that “Baphomet” derives from the ancient Egyptian *Ba-*

neb-Tettu, the hieroglyphic term for the city of Mendes in the Nile Delta.

In Ptolemaic accounts Mendes was “notorious” for its goat-god, who was said to mate with women in religious festivals. The truth is probably less lurid. Comments Sir E.A. Wallis Budge in his *Gods of the Egyptians*:

The title *Ba-neb-Tettu* was sometimes held to mean the “Soul, the Lord Tettu”, and this was the name at Mendes of the local form of Khnemu, whose symbol there, as elsewhere, was a ram ... He was regarded as the virile principle in gods and men, and is styled ‘King of the South and North, the ram, the virile male, the holy phallus which stirreth up the passions of love.

D. For Bessy or Wirth

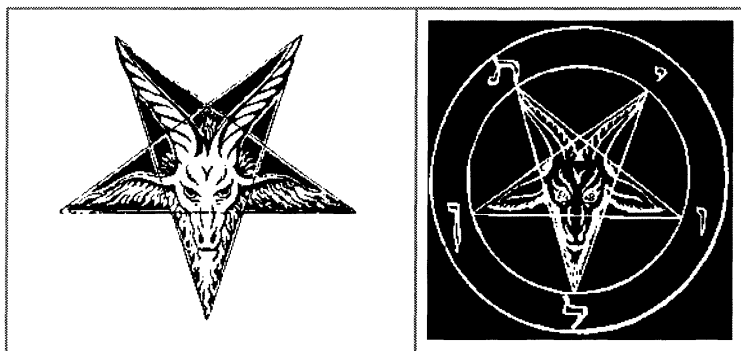
The artwork for the current emblem’s goat/pentagram first appears in a 1931 book by Oswald Wirth.¹⁷³

In 1961, French author Maurice Bessy wanted a dramatic illustration for the front cover of his illustrated history of magic, so he added concentric rings around Wirth’s goat with room for a spooky name between the rings. Cabalism was Jewish, so a suitably Cabalistic name had to be in Hebrew, whose letters already look mysterious to “gentiles”.

The only problem was that “Satan” in Hebrew has only four letters, so Bessy used the 5-letter name

¹⁷³ Wirth, Oswald, *La fran-maconnerie rendue intelligible à ces adeptes - II, “Le compagnon”*, Paris: Derry-Livres, 1931, page #60.

of the sea monster Leviathan instead, assuming that no one would notice or care. He was correct.¹⁷⁴



WIRTH

BESSY

E. Not a Caduceus

In retrospect it may be just as well that Anton LaVey was satisfied with the Bessy design, else the media might have not been quite so quick to splash it around. Anton was a very talented oil painter and inkpen sketch artist, but he had his “Reginald Marsh” side and could be quite merciless in moments of artistic irreverence.

Zeena has been quite sane and dull for the last couple of years, but now she’s beginning to make dry little comments that simply floor me. Tonight, after critically viewing a sketch of Anton’s (a man drinking a bottle of beer and scratching his privates), she said, “Really! Can’t you **ever** draw anything sophisticated?”¹⁷⁵

¹⁷⁴ Bessy, Maurice, *A Pictorial History of Magic and the Supernatural*, London: Spring Books, 1964 [the original edition of this work - *Histoire en 1000 images de la magie* - was published in 1961 by Editions du Pont Royal.]

¹⁷⁵ Letter, Diane LaVey to M.A. Aquino, April 3, 1973.

Shortly after I assumed Editorship of the Church's *Cloven Hoof* newsletter in 1971, the High Priest decided that he would grace it with a new masthead. As diplomatically predicted by Diane, her husband was just going to "update the Lévi Baphomet a little". That sounded sensible enough: a proper pentagram at last! But it didn't stop there:

For the masthead my prime thought was that the design employed should incorporate cloven hooves, thereby reinforcing the image conveyed by the title.

After drawing a succession of devils, most looking either like fugitives from a tin of ham or third rate opera company rejects from *Faust* auditions, I started a rather panoramic thing showing a Devil's herd, *a la* "Ghost Riders", galloping across the top of the page. My intentions were the best, but alas, the page was too small, and what began as a DeMille-type hippodrome petered out to a shopping center dog and pony circus.

A stylized version of Baphomet was decided upon because I felt that Lévi's version, while luridly graphic for the 19th Century, is far too euphemistic for today's climate. Such concessions as the ill-fitted "good" pentagram on the forehead, the caduceus in lieu of a virile member, the lap robe to avoid exposure of the caduceus' point of origin, a rather unimaginative pair of 39 D-cup mammary glands, arms that would better serve in an ad for Jergen's Lotion, a right hand apparently in the act of hailing a cab, and a Roman candle perched atop the head do little to advance the impression of the truly base and carnal aspect of the Beast of the World!

I have tried to beef up the aforementioned and drawn the horns in the manner of certain eastern and African wild goats rather than the usual, domestic variety. The membranous wings and scales have been added to graphically intensify the Hellish origin.

Use your own judgment as to the color rendition. I have enclosed a couple of suggestions.

Using red in only the eyes and the smoke from the cranial exhaust (mistakenly assumed by most occultists to be some sort of candle) would certainly give the impression of a head “filled up with burning mist and golden mire” as well as direct the reader’s gaze towards the title. Allusions to red, blazing eyes can be found throughout the lore of Satan, from the ghouls and afrits of Persia to Dracula himself. Or, if you feel it is more striking in black and white, please don’t hesitate to forgo color altogether. I am frankly undecided.

Diane prefers either the plain black and white or black and white with just the touch of red in the eyes and smoke. I’ll leave it up to you and Janet¹⁷⁶ to decide.¹⁷⁷

“Well,” laughed Jan, “I don’t suppose we’ll need to worry about members leaving their copies lying around on coffee-tables or office desks!”



¹⁷⁶ My late former wife and a Priestess of Mendes III°.

¹⁷⁷ Letter, Anton LaVey to M.A. Aquino, October 23, 1971.

F. Brandymet & Beyond

Now that the Cloven Hoof had a suitably upstanding masthead, I took another look at the BessyBaph and decided that it might do with some tinkering too. The goat's nose had always looked as though he'd run into a brick wall, and he also looked slightly cross-eyed [possibly the result of the impact?].

I didn't have a goat available as a model, so our Irish Setter Brandy was drafted:



I'm not certain what the Knights Templar, the good citizens of Ba-neb-Tettu, or the Prince of Darkness might think of the result, but the "Brandymet" not only graced the Nineveh Grotto's ritual chamber thereafter, but even had its moment of stardom, when the Grotto was invited to design the ritual chamber for Asylum of Satan, a horror movie being filmed in Louisville. So our Brandymet, accompanied by dæmon-candleholders Chet

Huntley & David Brinkley, and by griffin guardians Haldeman & Erlichman, left the hushed hallows of Nineveh, to preside over proceedings that would unquestionably ennoble and exalt the Church of Satan's image for years:

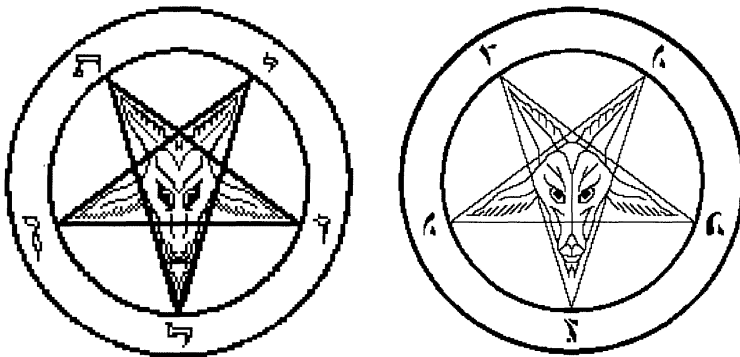


Two further experiments briefly came and went: my *Goat Deco* “BrandyBat”, and Anton’s stained-glass altar backdrop for *The Devil’s Rain*.



In 2018 the Bessy Baphomet appears to persist in the Satanist saddle, even if most devotees remain “unclear on the concept”. [That’s O.K.: I’m not sure that many Christians can explain why they venerate the device that tortured Jesus to death, or the Jews the Star of David (absent archæological evidence that he even existed, much less used that glyph.)]

For my final tweak of the Brandymet, I started by redefining every line of Wirth/Bessy, mirroring the result precisely, and re-redoing Mr. Mendes’ eyes and nose. Since I’m not a Jew, I saw no need for the Hebrew, but I also realized that almost any English-alphabetic of S-A-T-A-N looks dreadfully dull. An appropriately ancient or alien alternative is essential to properly perplex perusing profane. This example is from the fragments of a fallen fane found by Ahnenerbe archæologists in the Sahyadri Jungle of India in 1934, principally - according to Louvre Assistant Curator Dr. René Emile Belloq - for curses and warnings. It is shown here next to a Bessy for ease of comparison.





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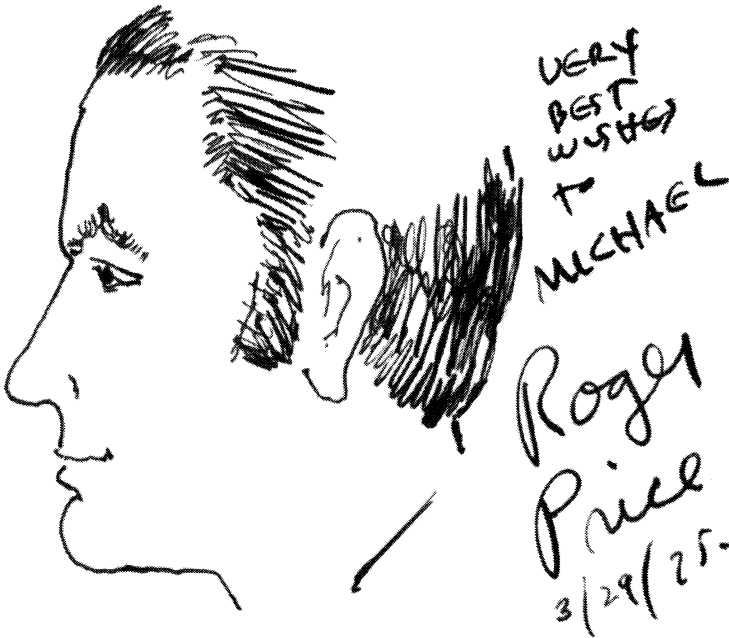
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10.

About the Author



Michael A. Aquino was the only member of the Church of Satan to attain the Second Level of the Fourth Degree (Magister Templi IV^o-II^o) prior to 1975, and was a member of the Church's Council of Nine and Order of the Trapezoid 1970-75. He served as Editor of the Church's *Cloven Hoof* newsletter 1971-75.

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In 2006, following his retirement as a U.S. government officer, he was recognized by Scotland’s Lord Lyon King of Arms as the 13th Baron of Rachane, Argyllshire.

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Be It Known

That having committed to memory and provided sufficient evidence of a working knowledge of Satanic Theology, and undefiled wisdom of the Black Arts, MICHAEL A. AQUINO, on this 5th day of AUGUST in the 8th year of Our Lord Satan, has been granted the Degree of the IV-IV, that which is called by the name of MAGISTER TEMPLI, and is duly licensed to perform and sustain that which falls within the realm of this Degree as in accord with the tenets and philosophies of

The Church of Satan
having passed before the Council of Nine,
Order of the Trapezoid, By all the
powers of HELL, So it is Done.



Anton Szandor LaVey
High Priest & Magus of the Black Order



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